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37, No. 44

AUGUST 3, 1955

CENTS

Preacher's Doorstep

BY AND LARGE, a preacher's reputation must be pretty good if a beggar's bee-line leads straight to his door. One came to me last week, hungry, discouraged, drifting. I fed him. That was easy. I failed utterly in cheering his spirit.

"Look, preacher," he said, "this will probably surprise you." He laid in my hand a dirty, worn, but still readable graduation certificate from the University of Pennsylvania.

"I overshot my mark," he said. aimed too high. Nothing but the would satisfy me. So here I am."

"But it isn't too late," I argued.

"Yes, it is," he said, and went on way.

AN OLD, PROUD university had g him all it could. I had tried to help h Probably all down the line help had b offered to him.

"Look, man," I thought after he "God wants to help you, too, but on you let him."

—RALPH W. BAK

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. Some of the 420 enrolled pupils who attended daily vacation Bible school at Augsburg Church, Toledo. Attendance averaged 336 with staff of 42 teachers and aides.

THE CHURCH IN THE NEWS

Roman Catholics demonstrate strength

South America was still the world's most Roman Catholic continent. Last week Catholics concluded the biggest demonstration of their loyalty which they had ever attempted south of the equator. By boat, train, and on foot more than a half-million of the faithful crowded into Rio de Janeiro for a mammoth eucharistic congress.

The city government hauled 2.5 million cubic yards of rock and dirt into the bay in Brazil's capital city, creating a 50-acre park where mass could be celebrated before a congregation of 220,000.

There were reasons for a huge demonstration of Roman Catholic strength in Latin America. Governments needed to be reminded that the church is a power not to be disregarded. It had been only six weeks since General Peron's attack on the church reached its climax in Argentina. In Guatemala, where a new constitution is being written, the church has so far failed to get an agreement that teaching of Roman Catholic faith will be compulsory in the schools.

Protestants have made progress in Latin America. Among Brazil's 55 million people, there are now 2.5 million Protestants. Although only about 3 per cent of South America's 115 million people are Protestant (90 million are listed as Roman Catholic) the Protestant number in some areas is as high as 20 per cent, and rapidly growing.

Catholic problem

The Roman Catholic situation in Latin America had developed as it does in any area where a church has a government-enforced monopoly. Almost everybody is baptized but 85 per cent of the people never go to church. There are f few priests for effective ministry in large parishes.

Governments rebel against the hea pressure of the hierarchy to acquire limited wealth and to secure laws p tecting the church from competiti Eleven of the 20 Latin American publics have separated the church fr the state.

Four thousand Protestant missiona are at work in Latin America, many them representing Pentecostal and ot sects which make violent attacks on Roman Catholic Church and hold n street meetings. In Colombia and P there have been hard-fisted attempts suppress Protestant missions.

In most Latin American count Protestant worship is undisturbed. P estants have permission for radio bro casting. Bibles are distributed freely few Protestants have important place government.

Guatemala won't agree

The Roman Catholic Church in Gu mala had given Colonel Castillo Ar strong support last year in his battl overthrow the pro-Communist Ar government. When the new governr began rewriting Guatemala's constitu this year, the church hoped to erase restrictions written into the nation's in 1871.

A fifth of the land in Guatemala had been owned by the church 80 y ago. The government confiscated a it, including church buildings. Ov ship of the churches will be given t Roman Catholic hierarchy under the constitution, but the rest of the prop won't be returned.

The government has refused the ıurch's plea to include religious instruc-ɔn in state-owned schools. The state has greed to turn over school properties for eligious teaching after school hours, but tendance by the pupils will be optional ıd the church must provide the instruc-ɔrs and textbooks.

rgentina settles down

Undoubtedly the Roman Catholic hurch had won a victory in Argentina. rowds of Catholics boldly paraded in e streets of Buenos Aires last month, ɔndemning the Peron government and outing "Death to the tyrant." The two shops banished from Argentina by ron in June would probably be allowed return quietly this month.

It was the banishment of the bishops ıich resulted in the Vatican decree ex-mmunicating General Peron from the urch. Last month General Peron bled Pope Pius a friendly greeting, say-g "I wish to express to Your Holiness respectful salute." The Pope re-ed that he prays "the Lord may il-nine and move your heart so the loved people of Argentina may freely live their Catholic traditions."

Chief argument about the Catholic situation in Argentina in late July was on who should rebuild the Buenos Aires churches damaged in the June 16 revolt. The church insisted it should have authority to make the repairs, but the government said the task must be undertaken by the national ministry of public works. The government said the churches are historical monuments, and therefore the responsibility of the state.

A Roman Catholic political party, known as the Christian Democratic Party, had come out in the open last month. It will promote "Christian thought and values in all spheres," its leaders said. It was largely because such a party was shaping up, as a rival to Peron's party, that Peron's attack on the church began last November.

Baptists are not a church

A lawsuit in North Carolina had been decided in favor of the Southern Baptist Convention, but many Southern Baptists were sorry they had won.

THE CARS COME TO CHURCH

most American cities a few drive-in services are being conducted each Sunday this mer. A hundred cars a Sunday arrive at service conducted by Emmanuel Lutheran Church, North Hollywood, California

A congregation in North Rocky Mount voted 241 to 144 to break its connection with the Southern Baptists. The minority which opposed this action went to court to sue for possession of the $250,000 church property. The state Supreme Court decided the property belonged to the minority which remained true to "the characteristic doctrines, usages, customs, and practices of that particular church."

The court decision implies that Southern Baptists are a church, like any other denomination. This decision "compromises the traditional Baptist view of the complete independence of the local congregation," the Mecklenburg Baptist Pastors' Conference protested last month.

"Our North Carolina courts have erred in that they have taken the position that there is a general Baptist Church, of which the individual congregations are parts and from which they cannot secede," the pastors said. The pastors want Baptist churches of the state to put into their constitutions a definite provision that each is "free and independent."

Not free in Spain

Eighty-five hundred Baptists from 60 countries had gone to England in mid-July for a World Alliance congress. There were 260 from Sweden, 289 from West Germany, nine from the Soviet Union. But none from Spain.

Nine Spanish delegates were chosen for the trip, but their government refused them travel visas. During the flurry of criticism following the crackdown on Baptists, the Spanish government ordered temporary suspension of publication of the Baptist paper in Barcelona, *Eco de la Verdad* (circulation 2,500).

Fear in South Africa

For six months Dr. Richard Reeves had been in England raising funds for South African church projects. He is Anglican bishop of Johannesburg, ch city of South Africa where a ruthless fort to separate the white and black ra is underway. Police have loaded th sands of blacks on trucks, moved th out of the city to new communities, torn down their old homes.

In mid-July Bishop Reeves came ho from England and was shocked by pol state atmosphere he found in So Africa. Fear holds all sections of community in "a deadly grip," he s "People have become very cautious what they say on the telephone and w they write in letters, for fear the ph may be tapped or the letters opened.

"Many have become more and m loath to express their opinions freel public, because those in authority h taken such wide powers unto themselv said the bishop. "The people are nc all sure when—even innocently—may be liable for prosecution under or that piece of restrictive legislation

Bishop Reeves advised people to low the example of St. George" in tacking "the dragon of fear." He u people to be brave in allying themse "with those who oppose injustice and pression."

Other churchmen speak out

Largest South African church, Dutch Reformed, has supported the ernment in its effort to insure white domination. A splinter group, w broke off from the Dutch Refo Church eight years ago under leade of Dr. D. J. DeVos, protested strenu in late July against the trend towar lice-state rule.

"Prime Minister Strijdom," said DeVos, "is doing everything in his p to enlist the aid of the Dutch Refo Church to achieve a totalitarian sta South Africa. But the word of Goo

REFUGEES GET BIBLES BEFORE SAILING TO AMERICA

rayer service for migrants was conducted at Bremerhaven by Dr. J. H. Reble, former anada Synod head. Above are three of 1,243 refugees who reached U.S. July 12.

ıe conscience of the people are not to ɜ destroyed for gain.

"The situation is far more serious than generally realized," he said. A mass eeting must be called to alert people the danger, he proposed, "even if there ɜe 1,000 detectives present." There were) detectives at one of the meetings, he id. "We will tell the people where we and."

ɜgregation in American churches

Race segregation crumbled slowly in merican churches, as Christians faced ɜe question of whether a color line in eir congregations can be squared with ıristian belief. In Washington, D. C., ɜmbers of Calvary Baptist Church de- ted two hours on receiving Miss Flor- ce Davis, a Negro, into their congrega- n. They voted 125 to 79 to admit her. In summer camps of the Episcopal ıurch in Florida a few Negro children ɜre permitted to associate with white children last month. There were five Negroes among 91 whites the first week, and two or three in the second and third weeks. Youngsters responded well to the new situation. Enrollments were the highest in the camp's history, said Bishop Henry I. Louttit of the South Florida diocese.

Presbyterian churches and schools were "strongly urged" at the North Carolina Synod meeting last month to "earnestly consider" enrolling "sincere Negro Christians." The vote was 228 to 153.

Chicago church welcomes Negroes

Two years ago Immanuel Lutheran Church in Chicago (Missouri Synod) received some Negro members, said Henry Bauer. White members had not left the church, and contributions have not declined. "Most of us are very happy this step was taken," said Mr. Bauer. "We are all learning to enjoy the social as well as spiritual fellowship."

The report on Immanuel Church was given at the sixth annual institute of the Lutheran Human Relations Association at Valparaiso University, July 18. Strong statements on interracial fellowship in the church were made. "Christians are prohibited from following customs or obeying laws which compel them to deny their common brotherhood with all men," the conference said.

"Nothing less than total fellowship, with complete disregard for differences of race and nationality, can be reconciled with the New Testament . . . True fellowship of the church requires that we accept our brethren in Christ fully, as they are and wherever they are."

Best month for Lutheran World Relief

It was food donated by the U.S. government from its huge surplus which brought the June overseas shipments of Lutheran World Relief to the highest point in the agency's nine-year history. The government gave 3,800 tons of surplus commodities, valued at $1.5 million. Included in this gift were powdered milk, cheese, butter, cottonseed oil, shortening.

From Lutherans there were substantial gifts of clothing, medicines, nurses' uniforms, kiddie kits, toys. Total shipment in June was 4,525 tons, worth $2,306,141. This was 23 per cent more than LWR had shipped abroad in any previous month. (Previous high was last December, 3,666 tons.)

June shipments went to eight countries — Germany, Austria, Yugoslavia, Jordan, Syria, Formosa, Korea, China (Hong Kong). Supplies are distributed among penniless refugees. Since 1946 Lutheran World Relief has sent needy people 68,500 tons of supplies, worth $45 million.

The spring clothing appeal among National Lutheran Council and Missouri

DR. EARL J. TREUSCH
From Saskatoon to Winnipeg

Synod churches had been a great succ
said Bernard Confer of Lutheran W
Relief. Gifts were 10 per cent la
than in 1954. Clothing received at w
houses in three months weighed 587 t
Biggest contributions were from the
cago and Milwaukee areas.

Time to donate crops

As wheat was harvested from Tex
Nebraska last month, and in Minne
North Dakota, and Montana this mo
Lutherans hoped farmers would
tribute 50 carloads for World Relief.
appeal for wheat, corn, and beans is b
made in 17 states.

More than 50,000 farmers gave
of their crops last year for the chu
overseas shipments. With "better
normal" harvests predicted this
church leaders are asking for double
1954 contributions.

Treusch to lead Canadian Council

The four-year-old Canadian Luth
Council, agency for co-operation of
denominations with congregations
Canada, elected a new executive dir
in late July. He succeeds the Rev. W
Mehlenbacher who will be Canadia
gional director for the United Luth

CHURCHMEN CAME TO BRITAIN FROM SOVIET UNION THIS SUMMER
Lutheran bishops of Estonia and Latvia are in second row, right

vangelism program in 1955-57. The ouncil's headquarters are in Winnipeg. Dr. Earl J. Treusch, president of the utheran College and Seminary at Saskatoon, was chosen for the position. He ill begin the new work Sept. 30. Dr. reusch, aged 39, is a native of Ontario d a graduate of the Waterloo College d Seminary. He was in parish ministry even years before joining the Saskatoon culty in 1950.

hurchmen go home to Soviet Union

Eight church leaders from Russia and Baltic states which Russia annexed nt home from Britain this month after ging British churchmen to visit them the Soviet Union next year.

Russian Orthodox Archbishop Pitirim d the British that many youthful Rusns are eager to prepare for the priestod. There are more candidates than theological seminaries can hold, he d. "New buildings are being put up idly. Students come from all walks life."

Churches are financed by voluntary contributions of the members, said the Russians. There is sufficient money to provide seminary training for candidate-priests without charge, and also to give pensions to retired clergymen or their widows and orphans.

Representatives of the Church of England plan to meet in Moscow next year with spokesmen of the Russian Orthodox Church to discuss intercommunion between the two churches.

United Lutheran income up 5 per cent

By July 20 the United Lutheran Church treasury had received the January-to-June contributions of synods toward the 1955 ULC apportionment. At the half-way mark, the total was $2,566,735.82, which is 5.4 per cent more than in 1954.

Apportionment goal in the United Lutheran Church this year is $6,013,090, almost the same amount as in 1954. Last year the church fell 4 per cent short of meeting the goal.

World News Notes

U.S. still working on air bases

Big bulldozers and grading machines, tearing away at Spanish soil this month, hadn't been informed that Americans and Russians intend to live peacefully together from now on. U.S. equipment at work in Spain is constructing some of the biggest air bases in the world, where U.S. B-47 bombers can take off for trips to Moscow if necessary.

Work began on a 10,000-foot runway at Saragossa recently, and construction is far advanced on the base at Torrejon, near Madrid. There is to be another at Moron, near Seville.

The work the U.S. is doing in Spain is about as vast as digging the Panama Canal, and will cost more. The U.S. Navy plans to construct a deep-water port in southern Spain, fuel storage depots, a naval air station, and a 485-mile jet-fuel pipe line for pumping aviation gasoline from the naval base at Rota to the Saragossa air field.

Spanish air bases are to be an important part of the system of U.S. flying fields in Europe, Africa, and Asia, ringing the Soviet Union with advance-posts for air attack if war begins. In Japan the U.S. has 40 air bases. Japanese have been complaining loudly about all their land needed by U.S. military planners. Japanese officials said on July 20 that the U.S. has agreed to cut down the number of fields to 10.

Germany will try to solve its problems

It had seemed highly improbable that the Big Four chiefs of state would do anything at Geneva last month to put together the two parts of Germany. Western nations can't afford to surrender West Germany as an ally. Russia can't risk having a united and rearmed Germany as an enemy in a future war.

But Germans, 10 years after Wo War II, are now strong enough to spe for themselves. They have such fie eagerness for reunion of their coun that no West German government c long continue in office unless it mal bold efforts to negotiate an agreem with the Russians. That is the next assi ment on Chancellor Konrad Adenau schedule.

Western nations tried hard at Gen to convince Russians that the Germa of tomorrow will be less dangerous world peace if firmly tied by the milit controls provided in the North Atla Treaty Organization. But Russians d trust the Eisenhower peace talk eno to take that chance.

People are moving to Sweden

Swedes were surprised this summer statistics showing how many immigra have moved into their country in the 15 years. Newcomers make up 2.5 cent of the population, the Gothenb *Handelstidningen* reported, and the co try has benefited from them.

Citing the remarkable recovery western Germany as an example of w a population influx can do for an expa ing economy, the paper said: "We n ask ourselves how much we would h been able to raise our national inc if the immigrants had not helped us o come the manpower shortage."

Of the gainfully employed popula in Sweden at the start of this year, per cent were foreigners from 60 nati the journal of the Swedish Emplo Association, *Industria*, said. In Swe industry, 3.2 per cent of male emplo and 6.9 per cent of the women are eigners.

WASHINGTON

By ROBERT VAN DEUSEN

SOCIAL SECURITY

SOCIAL SECURITY LEGISLATION is politically popular. Broadening the benefits of Old Age and Survivors Insurance (OASI) is a project in which Democrats and Republicans join hands, each vying with the other to get the credit.

A bill to liberalize OASI benefits for women and disabled persons was passed by the House, 372-31. Republicans voted for it in large numbers, but accused Democrats of playing election-year politics a year early in introducing it.

In the Senate, the prospects for quick action are dim. The docket of the Senate Finance Committee before adjournment is crowded. Since no public hearings were held on the bill by the House Ways and Means Committee, the Senate will be reluctant to push it through without scheduling hearings of its own. Action on the bill will probably be postponed until early 1956. At that time, the chance of its passage will be good.

Provisions

THE HIGHLIGHTS OF the bill are:

1. *Disability benefits.* Persons who are totally and permanently disabled will receive monthly payments beginning at age 50, if they can meet strict tests as to coverage before they became disabled. About 250,000 people will be eligible for these new benefits the first year.

2. *Lower retirement age for women.* Women will get their retirement or survivor's benefits three years earlier than under the present law. At age 62, insured women workers, wives of retired workers, widows of deceased workers, and mothers of dependent children, will begin receiving OASI checks. This will benefit some 800,000 additional women the first year.

3. *Children's disability.* Children who become totally and permanently disabled before the age of 18 will continue to receive monthly benefits after that age, together with their widowed mothers. This will eventually benefit about 5,000 children and their mothers.

4. *Expanded coverage.* Several occupational groups which were left out in last year's major expansion will be brought in by the new law if it is passed. This will include self-employed professional people (except doctors), certain classes of government employees (TVA, Federal Home Loan Banks), and certain types of farm owners. This broadening will bring in about 250,000 additional people and their families.

5. *Increased tax payments.* The present rates (2 per cent each for worker and employer, 3 per cent for self-employed, including ministers) were to have remained stationary until 1960. Under the new law, they will go up to 2½ per cent for worker and employer, 3¾ per cent for self-employed, at the time that the new benefits go into effect. According to the House bill, this would be January 1, 1956. Delay in passage by the Senate will probably shove the date ahead until later in the year. Ministers who have just joined the system will of course share the rise in rates.

THE PHILOSOPHY is still taking shape that the welfare of the individual, especially of the unfortunate, is the concern of the whole community. Human insights fostered by the church have come to color the thinking of society as a whole.

TEN YEARS LATER...

"The First A-Bomb Hit Us," sc
Kiyoski Tanimoto. The Hiroshi
survivors have reason to pr
there may never be an atomic w

By KIYOSKI TANIMOTO
AS TOLD TO GLENN D. EVERETT

TEN YEARS AGO—August 6, 1945—the city of Hiroshima suffered the greatest catastrophe in history when an atom bomb exploded over our city. In one instant it killed 100,000 persons and so severely injured 150,000 more that most of them died.

The explosion was over in one terrible, blinding flash of light and searing heat, followed by the sledge-hammer blow of the explosion. The fires which it ignited burned for three days. By years of hard work, we have repaired a great part of the physical damage it caused. But the suffering among individuals has gone on and will continue as long as any are alive who survived that terrible event.

I MYSELF THAT MORNING had ari
early to help a neighbor, Mr. Mats
move some of his possessions to the s
urbs. He had been helping me m
some of the things from my church,
Nagaregawa United Church of Ch
and I was repaying the favor. We
been warned to expect a B-29 raid. Ot
cities in Japan were being attacked,
we knew Hiroshima's turn might co
An air raid alarm went off as we pus
a heavily laden handcart up the hill
ward a suburban house whose owner
permitting friends to store possessi
there. But we paid little attention t
and the all-clear soon sounded. Ano
reconnaisance flight, we thought. Bu
we rested in the garden before unloa
our cart, a blinding flash, more brill
than a hundred suns, ripped through
sky.

Instinctively, we dived. Two
rocks in the garden sheltered me from
terrible blast. I rose to my feet in
choking dust, dazed by the concuss
and saw that the house of my friend
collapsed. All the houses along

street, as far as I could see, had also been smashed to kindling wood. I knew then that we had been hit by an incredibly big bomb.

As I REACHED the crest of the hill, I saw smoke and fire over the whole city of Hiroshima. Then toward me up the hill came a most dreadful sight—the people of Hiroshima, fleeing from the stricken city. They were terribly burned. Many were completely naked, all their clothes burned off. But they were suffering from shock and did not yet feel their pain. Silently, looking neither to left nor right, they were running away. I thought at first I was seeing a procession of ghosts.

I ran toward the city, consumed with fear for my wife and baby daughter, and the 150 families of our neighborhood association whom I had the responsibility of organizing for self-defense in event of emergency.

HIROSHIMA IS SITUATED on seven islands where the delta of the River Ota joins the Inland Sea. Though I ran from bridge to bridge, trying to circle the fires, I could not. I nearly lost my life by drowning in trying to swim one of the rivers. I prayed desperately to God for strength. As I pulled myself exhausted upon the bank, God showed his hand to me when, midst the fire and wreckage, I ran directly into my wife, who was fleeing to the suburbs with our baby in her arms.

Our meeting was brief. She told me our house was gone, that she had been trapped in the ruins for half an hour, and had managed to dig her way out with the baby just before flames reached the wreckage. She ran on to the safety of the suburbs. I ran on into the burning city until I eventually reached Asano Park. I found some members of my parish and of my neighborhood association among the hundreds of terribly injured persons who reached that place of refuge.

The poor suffering people cried to me for water. When people suffer severe burns, it quickly depletes the body's fluids and they have great thirst. There

"Never again, O Lord, never again," the Japanese children pray

was little that I could do except bring them water, and offer words of comfort and prayer. All during that first day and the next, hundreds of injured persons died. Yet there were some, who though desperately injured, managed to find strength to survive.

On that first day as we watched the city burn all about us, we had special pity for the little, lost children. Our little ones survived the attack in somewhat greater proportions than did adults. In part, this was because school had just taken up for the morning when the attack came, and many were in brick and steel buildings. Also the children were smaller and could crawl out of ruins that trapped adults. These lost children in the park were separated from their families. That separation, all too often, was to prove permanent. They were to find they had lost everything — mother, father, brothers, sisters, and home.

Pitifully these children cried for their mothers. How could we comfort them? My heart cries even now when I think how terrible were those first hours for the hundreds of frightened, bewildered atom-bomb orphans.

In the separation of families that had occurred, many died far from their loved ones. One of my saddest duties was taking away from a 20-year-old girl, whom I had married to a young man of our congregation only a year before, the body of her baby daughter. She wanted her husband to see the infant girl once more because he loved her so much. But I knew that her husband, a soldier on the drill ground, had no chance to survive. If he lived at all, he was even then dying of his burns somewhere among the refugees. Many bitter personal tragedies occurred that cannot be told in statistics.

As we look at the pictures taken shortly after the attack when Hiroshima lay in ashes, 56,000 of its 70,000 hom completely destroyed, and the rest dar aged and uninhabitable, it seems impos ble that a city could ever be rebuilt that site.

Yet life must go on, and despite o heartache over the loved ones we h lost, the homes and possessions whi had all vanished in smoke, despite o hurts and injuries, we had to begin li again. The first five days after the bo fell I spent among the victims in Asa Park, doing what little I could to ma the last moments easier for those w died, and to bring some message hope to those who mourned.

It was with heavy heart that I ma my way through the ashes to where church had stood. I could scarcely fi my way for all familiar landmarks w gone. It was only by counting street tersections that I could find the s where four bleak walls stood with s light streaming in where the roof a windows had been.

Even the tree that stood in the chur yard was black and dead. Later, we it down and made from its wood li crosses which we gave to those w helped us rebuild the church. Thus the Christian symbol of resurrect come from the ruins of the bomb.

Three weeks after the bomb fel became very ill from radiation sickn I was in bed with a fever of 104° feeling that I surely was near death member of my parish came to my b side and said, "Pastor, we have had a rible judgment upon us! Because Christians did not stand firm for faith, God has brought this day upon He begged me to rebuild the church to bring new faith to the survivors Hiroshima.

He pressed a 10-yen note into

and to start the rebuilding fund, a touch-
ng gift, since it meant that he would
ave to go without food. It was at this
ıoment that it seemed to me that God
ad a duty for me to perform, and I
nmediately felt stronger and confident
f recovery although it was two months
efore I could get out of my bed.

When I arose and resumed my work
f ministry I found little with which to
ork. When I came to Hiroshima in
)43 our church had 600 members. War-
me evacuation and membership losses
ıt this number to about 200 when the
)mb hit. Now searching among the sur-
vors I could find but 23 members. We
ıow for certain that 58 of our members
ere killed. Others had fled from the
ined city, and still others were missing.

I FOUND SHELTER for my family and
yself in a ruined house which one of
ır church members had given up as
ırepairable. With my own labor and
at of friends I eventually got a roof
er four rooms of this house. There we
d three other families found shelter
r the winter. This ruined house also
came our meeting place for worship.
the spring the members insisted that
should go back to the church. On
nday mornings we sat in the ashes on
ces of broken roof-tile or other debris.
had no floor, no roof, and no pulpit.
ıen it rained, we had to huddle to-
ıher under the remains of the balcony.
t we had intensely spiritual prayers.

At this same time with other ministers
ent out on the streets to preach. Hiro-
ma had been a considerable center of
ristianity before the war. We had 21
)testant churches, all of which were
troyed. Two of our ministers were
)risoned during the war for "pro-
ıericanism," another four had gone
the country. Three died in the atom
ck and five survived beside myself.

We went to the place near the railroad station where little market stalls had been set up to sell the goods brought in by farmers. There we preached the Christian gospel. We received a wonderful reception. Usually a crowd of 100 or 200 would gather. Though the preaching went on for an hour, they stood there and did not move away. We made many conversions, for the people were hungry to hear of a faith which emphasized peace and brotherhood.

A group whose welfare has particularly concerned us has been the young women, most of whom were girls in the first or second grade of school ten years ago, who suffered terrible burns. They are badly disfigured by scars and need plastic surgery if they are ever to hope to make a normal life for themselves. For five years I have worked to find help for these girls.

At Tokyo and Osaka we got some help, but those cities also had many persons who were burned in the fire raids, and they said, "This is just a publicity stunt for Hiroshima." So we had to persist and pray long and hard. On May 9 of this year through the help of the U.S. Air Force, doctors at Mount Sinai Hospital in New York, and American friends recruited by Mr. Norman Cousins, we were able to bring a group of 25 of these girls to the United States where they are now receiving free medical treatment.

IN HIROSHIMA WE have had a memorial service for our loved ones each August 6 since the bomb fell. An American bomber has come over during the service and dropped flowers as a tribute to the dead. Somehow this has seemed to me more than just an idle gesture. It is a symbol of the real reconciliation that has taken place, and of our mutual determination not to let such a thing happen again.

NOODLES, APPLE PIE, AND SPEECHES ON INDIA

By ROLAND E. WOLSELEY

I've eaten more than my share at church dinners but I've also learned church groups are efficient

EVER SINCE 1953, when I returned from more than a year's residence in India, I have become of interest to program committee chairmen who never gave me a tumble before, especially in the churches. As a result I've been giving speeches on India.

I calculate that since August, 1953, I have eaten more than my share of church-dinner rations. As an author of textbooks I find it easier to present the facts this way:

TABLE A

Noodles and Spaghetti	5,280 feet
Biscuits, Doughnuts, Rolls	1,491 units
Apple, Pumpkin, Cherry Pie	242 slices
Coffee	6,001½ cups
Tea	5¼ cups
Scalloped potatoes	424 tablespoons
Vegetable Salad	929 servings
Total	plenty

ALL FATTENING and all good, and all at dinners of men's clubs, women's societies, young people's discussion groups, district conferences, synodical meetings, and especially of missionary societies. To these can be added hundreds of similar items eaten at Rotary, American Association of University Women, Current Events, and various other meetings.

Every returned or furloughed missionary has had the same experience. Mine was a little different because I am a layman. Also, being a college professor I'm supposed to be most articulate.

I have more impressions, as a result of my experience post-India, however, than all these about the food I have eaten in churches. From all this circulating in numerous denominations I came away greatly impressed with the efficiency with which these groups run their affairs.

Now and then there were slips, of course, but for the most part I found arrangements so well organized that they went off one-two-three. This was especially true of the women's groups.

INDIA BEING my subject, the ladies rarely missed a chance to provide the proper setting. Some wore saris. A few of the gals were a little plump for the delicate garment. Others invited Indian visitors or students to sit on the platform with me or asked retired India missionaries to be guests. Often tables were decorated with Indian flags (also Pakistani and Singhalese). Often there were books about these countries, or such souvenirs as vases, ivory elephants, and pictures of India.

In general I found the women of the hurches far better informed about India han the men or the young people, for easons clear to anyone who works in local church. Their questions—espe-ially in the Presbyterian and Methodist hurches—showed a grasp of India's roblems, a familiarity with the names nd views of its leaders, and a concept of ne everyday life that cannot be explained y saying the ladies of the church have ll been there. The girls are studying, here's no doubt of it.

Although the men seemed to have less pecific background knowledge, they ften, on the other hand, asked more earching questions in a few special areas. lever once did a woman or student ask: Is uranium being found in India?" but veral men did.

ALL GROUPS had certain questions in ommon, like: "How dangerous is com-unism in India?" This was the most opular question. There was more inter-t in that than in Christian work in India, it seemed. No doubt this is the result of U.S. pre-occupation with the Soviet threat.

I was surprised at the interest in the subject of India shown by most people in my audiences. I was there, after all, often because it is customary to have a speaker. With a different meeting and speaker every month or week, it would seem impossible to react with great concern to each of the world's numerous sore spots. Yet out of the churches of the U.S.A. has come generous aid for the people of India and other Asian lands. Far too few of the people of those countries know about this help.

I had my share, of course, of the usual incidents that befall public speakers. On one occasion the weather turned suddenly cold and the church was having its heating system changed. My audience sat huddled in hats and overcoats. I warmed it up a bit by starting with an account of the intense heat we experienced in India. A few months later, in a church about 25 miles away from this one, the reverse

SPEAKERS GENERALLY FIND WOMEN'S GROUPS WELL INFORMED

happened, so I began by describing the cold weather in the Himalayas we had felt in Kashmir and Darjeeling.

It was at a Rotary Club session and not at a church (which is a tribute to the care with which the church groups ran their affairs) that the half-hour talk I was to give was cut to ten minutes because the loquacious presiding officer had too much on his program. I'm not sure the speech wasn't the better for the cutting.

Out of all this, what is my dominant impression? It is that American churches of all denominations, are doing a tremendous job of adult education in the realm of international relations (rather than straight missionary information). As recent as only 35 years ago it was unusual to bring together, in farm areas especially, even a few groups of persons who had genuine concern for the well-being and problems of peoples on distant continents. But today that is happening all over America, in every city and in most small towns.

JOBS WANTED

By CONRAD W. RAKER

There isn't much work for people who were bad crippled at birth, or whom polio strikes severe

ALTHOUGH MORE PEOPLE are employed in the United States than ever before, there are some who can't get jobs. They are the crippled, who have such serious physical handicaps that employers won't take a chance on them. Many a man born with a crooked spine, a withered arm, or stricken with polio, wishes he could earn his own living. But the usual mill, factory or office cannot employ him.

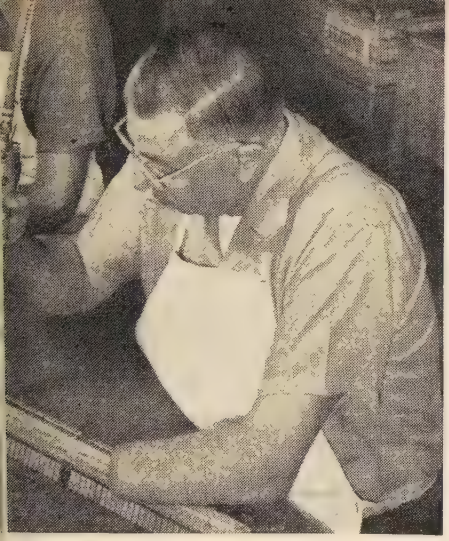
For the 500,000 crippled men and women in the nation, the doors of opportunity are closed. Industry cannot begin to cope with the man or woman in a wheelchair. But many of these could be employed if someone cared.

In Allentown, Pennsylvania, someone does care. The Good Shepherd Home for Crippled Children and Adults is planning the construction of a workshop which will give employment to many living in the area. Hearing of plans for this work-creating movement, many handicapped have already sought work

HERE IS A TYPICAL CASE which illustrates what the workshop will do. Living on a farm twenty miles north of Allentown is Harold, a polio victim since he was three. With his wheelchair he can get around well enough on the first floor by himself. But other than for occasional rides with his brother, with whom he lives, he seldom leaves the house.

Though Harold is paralyzed from the waist down, his one hand is all right, the other only slightly touched with paralysis. He does the dishes for the family. But most of his time is taken up with television, radio, or little odds and ends he has invented to keep himself busy.

Though they live on a farm, Harold



or curb can be to a crippled person.) Special non-skid flooring will insure safe traction for those wearing crutches. Garage-type doors will enable taxis or cars to drive inside and leave off or pick up the daily worker.

Until now, many a self-respecting individual suffering from polio, cerebral palsy, multiple sclerosis, or a cardiac condition has been condemned to a life of unproductive inactivity. Here for the first time in this area many will discover the joy of a job well done, the satisfaction of being a creative, purposeful part of an organized industrial team. They

T A SHOP PROPERLY EQUIPPED FOR HANDICAPPED WORKERS, HIGH STANDARDS OF RODUCTION CAN BE MET, AND CRIPPLED PEOPLE CAN EARN THEIR OWN LIVING. IT'S A REAT LIFT TO MORALE FOR A MAN TO BE ABLE TO PAY HIS WAY, INSTEAD OF EPENDING ON OTHERS FOR EVERYTHING. THE ALLENTOWN HOME WILL TRY TO HELP

other works at the Bethlehem Steel ompany. To get there he drives through lentown, right by the Good Shepherd ome. Thus it will be very little trouble transport Harold to and from work. the Good Shepherd Home attendants n teach Harold's brother ways which l make it easier to get him in and t of a car. Work which Harold will be e to do will be planned and laid out a workbench designed for his indiual needs. Here, for the first time, rold will have the glorious satisfaction knowing he is carrying his own weight, ing his own way.

THE WORKSHOP WILL BE a one-story ory-type construction of cement k, designed with only the physically dicapped in mind. The well-lighted k area will be easily accessible, for entire floor will be level with the side, having neither step nor elevation any kind. (The average individual not imagine what an obstacle a step

GOOD SHEPHERD HOME HOPES TO BUILD THIS WORKSHOP FOR $40,000 IN 1956

will discover the thrill of a pay envelope. What man doesn't feel better when he knows he has accomplished something worthwhile and at the same time has some money jingling in his pockets?

THE WORKSHOP IDEA for the handicapped is not new. It has been successfully operated in various parts of the country. But there aren't many places where such shops exist. Homes maintained for the handicapped, such as Good Shepherd, have seldom ventured into such a project.

The Good Shepherd Home Workshop will be a nonprofit organization, but it will be self-supporting. Many business leaders in the highly industrialized Lehigh Valley have pledged co-operation. Subcontracting work will be done on a com petitive basis. The workshop expects specialize in the assembly of electron equipment.

THIS IS THE WAY the Good Shephe Home plans to remedy an age-old Unemployment is a curse. Its influen is felt by the individual economica spiritually and psychologically. If average physically sound individual nee the feeling of accomplishment his gives him for a sense of well-being, h much more does the handicapped?

This is the way the Good Sheph Home is trying to solve the unempl ment problem for a group of very will and able but until now overlooked wo ers—the physically handicapped.

✠

THE GREEK ideal of love was to love only the lovable. Plato considered that love was only for the lovely. He had nothing to offer the unlovely, the deformed, the disfigured, except rejection and death. It is just at this point that Christianity asserts its uniqueness.

—J. CARTER SWAIM in *Do You Understand the Bible?* (Westminster)

The Church's Interior Decorating

By HENRY HARDY HEINS

Colored paraments on the altar, pulpit, and lectern help set the mood for seasons of the church year

GREEN—YELLOW—RED. Green—yellow—red. That sequence of colors is a familiar part of life in this age of congested traffic and harried pedestrians. The traffic light on the corner has an important message to convey with each change in its continuous cycle of "green, yellow, red."

Another meaningful color-cycle is the VIOLET—WHITE—GREEN which is repeated twice every year in our churches. The seasonal colors—or liturgical colors —of the church year also have a regular sequence. We see them displayed in the hangings, or paraments, which adorn altar, pulpit, and lectern in most of our churches. Although there are five seasonal colors, only three are used for long seasons at a time.

IF WE TAKE the beginning of the church year as the starting point for this repeating color sequence, it runs like this:

VIOLET — WHITE — GREEN
Advent Christmas-Epiphany Pre-Lent

And then the repetition:

VIOLET — WHITE — GREEN
Lent Eastertide Trinity

When the long Trinity season has run its course at the end of November, we are ready to start over again with the violet of a new Advent.

The other two liturgical colors, red and black, do not enter into the seasonal cycles because their use is confined to special days scattered throughout the year, briefly interrupting whatever seasonal color happens to be in effect. Even the flaming red of Whitsuntide lasts only a week, before the white which it interrupted is resumed. And similarly in the fall, Reformationtide is unmistakably red, but it is only a week's brief flare-up which quickly subsides into the soft green of the long Trinity season.

WHAT SIGNIFICANCE have these colors? Why are they used?

Their main purpose is to provide "atmosphere" or "set a mood" in the church building for whatever day or season it happens to be. They are a form of decoration which can be varied according to the calendar, and thus keep the interior of the church from being monotonously the same year in and year out.

In the tabernacle in the wilderness of Sinai, God commanded the Israelites to install brightly colored drapes: "Moreover you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet stuff" (Exodus 26:1). The vestments of the high priest, as described in Exodus 28, must have been dazzling in their use of color.

The Christian church has continued this ancient biblical tradition. The present Lutheran use of the five liturgical colors is a simplified version of the centuries-old Roman usage. The Episcopalian use is similar.

VIOLET, the color of the Advent and Lenten seasons, signifies penitence. In earlier times there was a subtle difference in the hue of these two seasons. The color of Lent was violet as it is now, but Advent was purple! Although this sounds rather picayunish, there was really a great symbolic difference between those two closely allied hues.

Violet is emblematic of humility, suffering, penitence—chiefly penitence. We recognize its appropriateness for Lent. Purple, on the other hand, was the royal color worn by kings and bishops. It had nothing to do with violet's sorrow and repentance. Purple symbolized the Advent season because Advent heralded the coming of the King of all mankind who was to be born in a manger.

However, the message of Advent is also one of penitence, though not on as severe a level as in Lent. In Advent we hear the voice of John the Baptist crying, "Repent ye, for the kingdom of heaven is at hand." And so, as time went on, Advent lost its exclusive royal purple, and joined up with Lent in the common use of the humbler shade of violet.

MANY ARE HAND-EMBROIDERED

WHITE AS USED IN the church calenda is symbolic of the glory of God, espe cially with reference to Jesus Christ When we take a glass prism we can pro duce the whole color spectrum by bend ing a ray of light through it. And onc we have the spectrum, we can follow i back through the prism to the source o the light, which is pure white.

One of our hymns to the Saviour ha the line, "In Thee all fullness dwelleth —and it is not hard to see why the colo white should symbolize Jesus. Whit connotes purity, light, joy, sinlessness— in short, the attributes which come t mind when we think of our Lord.

Its display in the church comes natu rally on the great festivals of Christma Epiphany, Easter, and during their se sons. It also marks the Festival of th Holy Trinity (our only festival whic commemorates a doctrine rather than a event). A somewhat curious use of whi is for the commemoration of St. John Day, December 27. Normally the apo tles' days use the color red, symbolizi the blood of the martyrs. But John thought to be the one apostle who di peacefully in old age, and his day us the color of its season (Christmastid rather than the special martyrs' red!

GREEN, THE THIRD OF THE season colors, appears briefly for two-and-a-h weeks in late winter, but it dominates t whole summer and most of the fall. January or February, bridging the g between the bright Epiphany season a the somberness of Lent, are the th "—gesima" Sundays, whose long La names are simply numbers (70, 60, 5 indicating about how many days are s to come before Easter. These Sund have some (but not all) of the cha

COLORED PARAMENTS CREATE ATMOSPHERE FOR WORSHIP SERVICES

ristics of Lent, and their color, green, ay perhaps best be thought of as a ansition from brightness to dusk.

But, later in the year, green really omes into its own for a good six months. he long Trinity season (there can be as any as 27 Sundays after Trinity), beginning in May or June, carries us rough that part of the year when nature at its greenest. Green is the color of e Trinity season. It is symbolic of owth and development which are reected in the teachings of Jesus. And is his teachings which are emphasized ring the Trinity season.

Red is the color of fire, of blood, of aristian zeal. Its use is scattered roughout the year, mostly on weekys—there is at least one "red" day in ery month but March. The fixed dates mmemorating the apostles, evangelists, d other martyr-heroes of the New stament, all are marked by the "bloodl banner."

To these are added All Saints' Day, anksgiving, and such infrequent obvances in congregational life as church dications, anniversaries, and harvest.

The Festival of the Reformation occurs on October 31 when we remember Martin Luther, and red is commonly used on the Sunday preceding this date, as well as on the Sunday following. Most important among the "red days" of the year is of course Whitsunday, or Pentecost. The red paraments on this great festival require no explanation when we sing such lines as these:

Come, Holy Spirit, from above,
With Thy celestial fire;
Come, and with flames of zeal and love
Our hearts and tongues inspire.

Least used of all the liturgical colors is black, nor would we want to see it often in our churches. But on Good Friday, which is the "black day" of the year, there is nothing which can make us more deeply conscious of the Lord's crucifixion and death than the sight of our familiar chancel draped in black.

This is the church's scheme of "interior decorating." The silent witness of colored paraments on altar, pulpit, and lectern is a constant reminder to us to keep our Christian faith in focus—because "to every thing there is a season."

The Church Needs Everybody

By KATHERINE BENION

Newspapers reported the statistics, but behind the scenes were countless personal experiences that were more impressive

When the Preaching Mission took place in our area, I read the interesting news stories, remarkable reports of attendance, details regarding leadership, and so forth. All were most gratifying. But there was something that impressed me more—the countless personal Christian experiences this preaching mission brought into the lives of some of my fellow Lutherans.

I saw old prejudices die, long-standing hurts healed, torn friendships mended, buried talents unearthed and put to use, and many members develop a new insight into the need for youth work and other special programs of the church. For the first time I realized that a preaching mission could bring about such a wide range of incidents that fostered kindness, love, and understanding.

There was the elderly farmer who had long been disturbed because his neighbor had not spoken to him for several years. There had been an argument between them about the hunting habits of the farmer's son. It put an abrupt end to their friendship. Then came the mission. On the farmer's list as one he should try to interest in the church was the name of this neighbor.

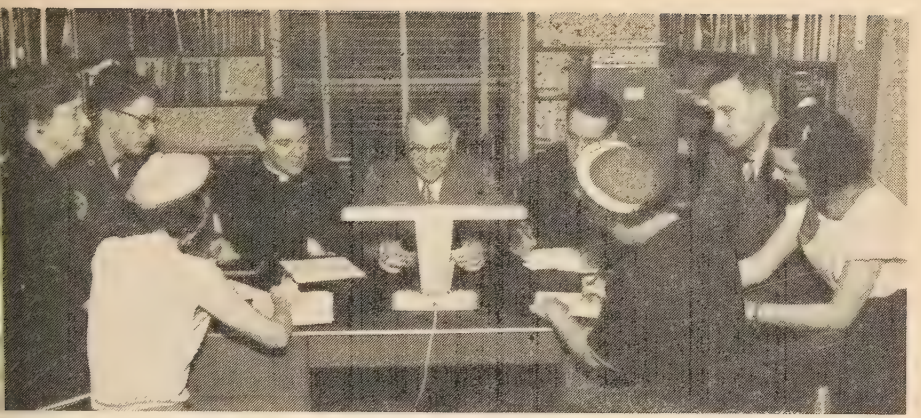
It took him several days to muster the courage. But finally he went to see his neighbor and asked him to attend church with him. The neighbor accepted and talked for several hours. "He really seemed glad," the farmer remarked later. "And I know I was. Seemed like both of us thought we were hurt and neither went out of his way to break the ice. When the mission came along, I put the Lord's way before my own, and it was easy to patch things up."

There was the elderly gentleman who had been a hard-working farmer and faithful church member. He had never been asked to do any work for the church. He was retiring, not the kind to push himself forward, one you might not judge as capable.

The mission was in need of many workers. This man's pastor asked him to be a visitor. The first person he visited gave him a challenge. He said he figured he'd gotten along quite well without religion for fifty years and could see what benefit it would be to him now. "I worked in a shop for years beside a deeply religious man. In the end he lost his money and had ill-health for years," he said.

The retired farmer was disturbed. To him it was a new experience to speak to a business-wise executive who would speak dubiously of his Lord and the church. But the farmer did his best to explain why the church is important to everybody.

There was a young couple who attended Sunday school because they "felt their little girl needed it." But they



A PREACHING MISSION'S CENTRAL COMMITTEE PLANS VISITS

ot attend church themselves and didn't now if they would. The visitor went me convinced of one thing—he had a t of missionary work to do.

It was as if these people on his list re ordered for him. His eyes were ally opened. No longer would he wait be asked; he would offer. He en- ved talking and visiting these people, d he would enjoy teaching a Sunday hool class. He had known for years re was a shortage of teachers, but ured he was busy, not as well-educated many, and he hadn't bothered. Now had more confidence and he saw the ed.

ALSO INTERESTING to watch was the ncilman who hadn't been able to see y the church had a kindergarten, a pack, a deaconess, a children's rch. Of the old school, conservative well-intentioned, he had done his to convince other members of the lishness of spending money on these developments.

Then he went out to bring in new nbers and bring back lapsed ones. visited one couple and felt he had le no progress. He finally asked their boy and girl if they would like to go to Sunday school and they said they would. He lost no time. "All right," he agreed, "I'll pick you up at 9 o'clock next Sunday morning."

The children went to Sunday school. The boy heard about the cub scouts, joined, and the parents came into the church on the evenings when the dens met together. The little girl, somewhat of a personality problem, liked the deaconess so well the parents decided to send her to kindergarten. Through these two connections the visitor was able to persuade the parents to attend church.

NEXT CAME ANOTHER MAN, very hard to approach. His wife attended, but she said she never could reach him on the subject of the church. However, she revealed that a new source of hope had come lately. These people had adopted a little girl, and she was delighted with the Brownies. One Sunday the Brownies attended church as a group and for the first time in his life this man went to church. "He enjoyed it," his wife said, "and he was thoroughly delighted to see little Jill so happy."

That evening the councilman returned home. For a while he was silent and his wife inquired as to the reason.

"I've been thinking," he said, "how blind a man can be to things all around him." He told his wife of his experiences and added, "Never again will I talk about the youth program. It is one of the most effective ways of reaching the adults as well as the children."

NEVER BEFORE DID church members make such a co-operative effort to make sure there was transportation to church for all who found it hard or impossible to get there. I saw no half-hearted efforts, no one forgotten.

In fact, it was the visit of a young man of the church to one of these couples that was one of the best Christian experiences I observed during the mission. He talked with these people quite a while. He left them thoroughly convinced that he looked upon this as a pleasure they should not deny him. Just that visit alone put a new light into the old people's eyes. Going to church with him nightly brough them real happiness.

Beneath all these Christian experience lies one important fact. For the firs time in the history of this area, man Lutherans were given an excellent oppor tunity to do their bit. Ministers foun that the large numbers required for th various different committees made it nec essary for them to call on many beside their old standbys.

THE RESULT was hundreds of significa Christian experiences. One pastor put this way. "It was surprising to see ho it brought out leadership, hidden talent a desire to be of service we did not reali was there, and which will be most effe tively used from now on," he said. "In other words, for the first time in the hi tory of our church, the ordinary memb was made more completely aware of h true discipleship."

I Stopped to Worship

By MARY S. THOMAS

"Suddenly, I knew I was part of a congregation, not an audien

MY HOLIDAY PLANS included a long Sunday drive, but I kept glancing at my watch. When eleven o'clock comes, I'll stop somewhere for church, I informed myself. That "somewhere" was vague. I couldn't tell from the map just where I would be by eleven. But the highway led through several towns and I felt sure I would find one.

At 10:20 I began to look for a Protestant church with the hour of service posted and parking space available. By 10:35 I had found one—a colonial-type, brick building near a Pennsylvania city. Lutheran, I noted. That promised to be interesting. I had been in a Luther church only once. When I was six ye old I had gone with a Lutheran playm to her "Children's Day." Four deca had gone by since then, so I entered w all the interest of an explorer setting fo for the first time, on new territory.

THE CONGREGATION HAD not ass bled, for it was early. But a pleas faced woman, passing through the trance hall, saw my hesitation, gree me warmly, and urged me to sit wh ever I wished.

I found a seat about a third of

way down the center aisle, composed myself, and observed the simple dignity of the setting. Then things happened.

The inevitable front-of-the-sanctuary women's class broke up. The organist entered and arranged her music. People began to pour in.

"Pour" was the word, for the room seemed to fill quickly. I noticed the young couples, the family groups, the teen-agers, the large number of men. Despite the bustle that goes with the seating of many people in a quiet room —the muted footsteps, occasional kicking of a wooden pew, rustle of skirts and of church bulletins—there seemed less confusion, less whispering, than in most churches I had attended. Here, I thought, is the spirit of worship.

One thing that immediately caught my attention was the list of responses for the day, printed on cards and inserted, bookmark-like, in each hymnal. Mine proved helpful. Before the service began I found the places and marked them with bits of paper from my handbag. Then I settled myself for pre-service meditation.

THE SERVICE BEGAN with an upsurge of joyous praise and moved along reverently, but with pace and vigor. I was impressed by the large measure of congregational participation. I must admit that I had become accustomed to services in which the congregation joins casually in the responsive reading, and perhaps the Lord's Prayer. Congregational singing has become a routine, with responsibility for carrying it thrown on the choir. Now, suddenly, I knew I was in church. Here was no audience, merely listening, no spectators, merely observing. Here were worshipers, worshiping!

The sermon, regarded as the high point of most of the Protestant services in my experience, happened, that day, to hold very little for me. There was a lot in it about a building fund campaign, addressed specifically to the members of that church. I knew every pastor must devote some sermons to local needs and problems. But, to my amazement, the lack of a sermon addressed to my needs did not spoil the service for me. That, I think, is my supreme tribute to Lutheran worship.

"REAL CONTACT WITH GOD"

After the service I went my way, with a cordial invitation to come again ringing in my ears and with new understanding of the words of a friend who had become a member of a Lutheran church —"I make real contact with God in Lutheran worship."

Now that I'm back home, I have returned to my own church, to attend its services and help in its teaching ministry. But I have never forgotten that morning nearly four years ago. It left me with a high respect for Lutherans. I think of them as Christians who understand, appreciate, and participate whole-heartedly in public worship.

EXTRA DIVIDEND

IT WAS WONDERFUL to have the family together again, now that the "men" were back from scout camp. In spite of the heat I had really outdone myself on the dinner.

"You know," Pete observed, "I think I've had enough hot dogs for a while."

"Enough hot dogs?" Dan looked amazed. "We didn't have them more than once a day at camp. How could you get enough of them?"

"All right, wise guy. I said I'd had enough. Needn't rub it in."

"Pete," I remonstrated, "that's no way to talk to your elders."

"Just a little left-over camp talk," Dan explained. "It will wear off at home—just like the grime under our nails."

"Didn't you have soap and water and towels at camp?" asked Susie.

"You just try getting some of that woods-dirt off with plain soap and water."

"WE WENT TO THE CITY and saw a man with a barrel organ while you were gone," Karen contributed.

"My, that must have been exciting!" scoffed Pete.

"You're just jealous. And you don't even know what a barrel organ is."

"Go on and tell him," I suggested. "Maybe your father doesn't even know. Some people call them hurdy-gurdies."

"I always did," Dan agreed, "until we read a poem about a barrel organ in high school."

"A barrel organ in high school?" Karen dead-panned. "How did it ever get there?"

"All right, missy. You caught me tha time! They didn't make very beautifu music but they did put a spring in pec ple's step. The direct ancestor of th juke box."

"The juke box at the drugstore sure corny now," Pete observed. "All th records are about love or the Bible. W could hardly finish our sodas."

"I like the Bible ones," defende Karen.

"The Bible's all right. But why g soupy?"

THE TALK ABOUT THE JUKE BOX ha certainly led right up to the subject wanted to discuss. "If you don't like th kind of music, perhaps you'll enjoy wh I've planned for this evening."

"This evening?" Dan frowned. "Ha a heart. Remember this is our first nig at home after a pretty strenuous week

"That's why I thought it would nice to hear some soothing music. will help you to relax and sleep bette

"Sorry," said Pete. "I'll be busy."

"Then I'm sorry too. But I've bou the tickets. It would be a waste of mon not to use them."

"Maybe we should hear more ab this, Pete." Dan's sense of parental s darity was overcoming his first impu "Mother doesn't often let us in for thi that are really gruesome. I just di like the thought of going indoors on s a lovely evening."

"Neither would I. No, this is the c munity symphony and they are goin play an outdoor concert."

"Symphony?" Pete was still skeptical. Long hair?"

"Slightly. But light and lovely long air."

"Not me. I tell you I'll be busy."

"TELL YOU WHAT," Dan suggested. You come with us and you can leave ny time you want to. If it's out-doors, ou won't bother anyone."

"Can I leave, too?" demanded Susie.

"No-no, oh, no," Pete sing-songed.

"Why not? If you can, I can."

"Cause you'd tag after me. That's hy."

"What time does this start?" asked an. "Eight? O.K. We'll all stay for the rst two numbers, then if Pete wants to , he may—provided he tells us where e's going. If Susie wants to leave, I'll ke her."

I wondered how I had ever settled the mily arguments while he was away. nen I realized that with Pete gone ere had been very little dissension. oming between the girls in age as he es, and jealous for his masculine inde- ndence as he is, he seems to create nflict just by breathing the same air his sisters.

"WELL, CAN I GO out for a while before go or do I have to get all dressed ?"

This time Dan looked to me for the swer. "Your clothes are all right. Just that you keep your face and hands clean as they are this minute," I reed.

Pete swallowed his dessert fast, then hed. We heard his bike slam over curb into the street. It wasn't very tering, but my leadership training rses and teaching youngsters his age vacation church school have helped understand that his conduct is quite ical. At his age most youngsters, girls as well as boys, care more about their friends than about their family.

"We can get dressed up, can't we?" Karen asked. "Just because Pete wants to go looking like that organ grinder, we don't have to."

"That poor little old organ grinder seems to have impressed you as much with his appearance as with his music," I laughed.

"Well, you don't often see anyone that dirty except Pete."

"I won't have you maligning my only son. If you'd seen the ring on the bathtub, you'd know he isn't half as dirty as he could be." We went laughing upstairs to primp a bit.

KAREN WAS ARRANGING Susie's hair in a new way when we heard Pete stamping up the stairs. "Can I wear my new sport shirt and my Sunday pants?"

"Of course. But why all the excitement?"

"It's getting late. Everyone's going early to get seats."

"Well, if you're only going to be there for a while, it won't matter whether you get a seat or not."

"Who says I'm only going to be there for a while? All the kids are going."

"But suppose you don't like it?" I knew I was being mean.

"Vaiya says they are playing lots of Strauss and her family all love Strauss."

"What's Strauss?" demanded Susie.

I let Pete flounder a moment, then came to his rescue. But while one side of my mind was trying to explain such "light and lovely long hair music" in terms that would help Susie to recognize it, another part of my mind was registering the effect of Pete's admiration for Vaiya Carlson on his cultural interest. That was an unexpected dividend from having the DP family in our midst.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Accepting tragedy

QUESTION: Our third child, a girl, has undergone a major injury which has left a large portion of her body paralyzed. She does not yet understand—nor do the other children—that she will not fully recover. We want to help the youngsters to accept this situation without resentment or a feeling of injustice in life. We believe our faith will be of great help. What can we do?

REPLY: Your faith, your Christian outlook on life, and your courage will undoubtedly help you and your family through this difficult situation. Your deep convictions and attitudes are certain to come out in the way you deal with misfortune and sorrow. Your inner feelings and your expression of them will have profound influence on the children. They will almost certainly adopt your view and response.

We do our best to avoid or overcome the sorrow, calamities, and "injustices" of nature. But when they become realities, and we have to deal with them, we will likely find in them certain possibilities for carrying out Christian ideals and for the maturing of our whole way of thinking. This has taken place in the lives of countless people.

Your attempts to help this daughter into a life of accomplishment and satisfaction will carry the support of the family. If you show no bitterness, the children probably will not. Much lies in your hands. The tragedy may serv to deepen and enrich the lives of th entire family.

Average boy

QUESTION: I have in my Sunday schoo class a boy of 13, who comes from a fam ily of unusual ability. Most of the famil and a number of their relatives are bri liant. My own experience with this bo corroborated by his public-school teache shows that he is an average student. H is fairly good-looking—a rather harm less, agreeable chap. But he is having hard time and is feeling his inferiori in the midst of brothers, sisters, and re atives with extraordinary records. In h home they look on him as "slow," and is feeling it more and more. He sa nothing about it directly, but by imp cation and behavior he indicates it. feel that Carrol is not getting a fair de

REPLY: You are in a strategic po tion to do something for this boy. Y can confer with his schoolteacher a with his parents. You two teach can help him by showing him that y like him and respect his abilities. T parents should be shown that un the family changes its attitude tow him he may go through life wit sense of inferiority. Inasmuch as family are intelligent they will be lik to take seriously what his teachers h to say, and to act upon suggesti From all he should receive recogni of his accomplishments and be garded as just as important as the of his family on the basis of the th he can do. He should be assured each person is different and can velop along the lines of his nat gifts. The family ought to regard v he does as "fine" for *him*, and let see that he has their interest and their support.

Man Is a Creature and Creator

The Self and the Dramas of History. By Reinhold Niebuhr, Scribners. 246 pages. $3.75.

Three things continue to puzzle most of us: our strange self, the strange state of our world, and the strangeness of religious faith. If you would understand all three of them a little better, here is a profound and fascinating contribution to the Christian comprehension of human nature and history. Niebuhr's prophetic mind, like a strong searchlight, robes the dark corners of our private and ublic life today.

He has chosen a fascinating title. You ave to read the book to know how rich id deep the subject really is. Self is pre-nted in strictly biblical terms as man's rganic unity, capable of reaching beyond itural time and space. In the first part of e book this concept is contrasted with the rsistent Greek (and American) view of an as body governed by mind (reason). ter comes this striking summary of the me line of thought: "The self is so great d so small that its greatness cannot be ntained in its smallness."

History, says the author in the second rt, is not merely a systematic record of rld events but a series of dramas in which n is both creator and creature. The es-tial difference between the Greek and braic traditions may be illustrated by a h century example: the Renaissance re-led against papal universalism (the wning climax of the great medieval syn-sis) as a threat to the liberty of man's d, whereas the Reformation rebelled inst it as an affront to God. Niebuhr ws Luther as few Lutherans do. Also, weak spots in the Lutheran armor!

he author's favorite terms for describ-life are *ambiguity, dilemma,* and *para-*

He holds out no hope of getting rid hem, that is, of reaching a modern syn-is. However, the ambiguities produce *unters, dialogues* and *conflicts of con-ce,* which contribute heavily to life's tual enrichment. The uniqueness of Christianity is that it avoids easy "solu-" and repudiates both idolatry (identi-God with self) and mysticism (iden-g self with God) in favor of the dra-matic encounter. "Pure mystery destroys meaning as surely as pure intelligibility."

It is Dr. Niebuhr's purpose to get at real meanings. No one is more aware than he that religion must come to grips with the common conundrums which daily confront us, for instance, international communism, scientific discoveries (in the field of psychiatry and sociology too), civic responsibility. His pages—especially in the third part—are studded with references to concrete examples: Lindbergh's story, the atom bomb, Nazi concentration camps, the United Nations.

The role of religion in dealing with world events must be cautious rather than reckless. In discerning the true end of history we Christians—like most ideologists—are in danger, says Niebuhr, of bringing history to a premature conclusion with our absolute pretensions. Hurlers of the hydrogen thunderbolt! Common sense, patience, tolerance are called for, and he wonders whether the saving element of common sense is not the fruit of long experience rather than of Christian insight.

The genuine "light that shineth in darkness" is not some mystical abstraction or a vision of inevitable progress but faith in a fact: "the life, death and resurrection of Christ" which supplies "the key to the mercy of God whom we have previously known as the power of creation and as ultimate judge." Biblical faith combines mystery (drama of creation) and meaning (drama of Jesus Christ).

This compact volume is an excellent addition to a clearer understanding of the implications of Christian faith for our own generation in the midst of its tremendous prob-

lems. It should be carefully studied by thoughtful Christians who believe that the salvation of the race depends upon something more than the power of positive thinking.

New York City STEWART W. HERMAN

Library for Young Readers

Childcraft. Published by Field Enterprises, Chicago. 15 volumes. App. 4,500 pages. $79.50.

Much as been written lately about the evils of trashy comics and other publications which impair the mind, manners, and morals of young people. More important even than eliminating these, however, is the provision of equally interesting literature that will provide children with constructive information.

The new edition of *Childcraft* meets this need. Eleven of the 15 volumes provide a real library of information for any child who can read. Starting with a beautifully illustrated volume of nursery rhymes and simple poems, they work up to a volume on science and industry that's packed with exciting experiments for the youngsters to try. From babyhood into the teens, *Childcraft* offers an answer to the perennial questions of "What can I read?" and "What can I do?"

Four volumes of this new edition deal with "parentcraft" rather than "childcraft." Written by experts, they offer guidance to parents for the social and educational development of the child.

But the exciting part of this set of books is the new world it opens to children. Starting with the simple poems and fairy tales of the first four volumes, it goes on to life in other lands. the biographies of great men and famous deeds, and the wonders of everyday natural history in the world around us.

Older children will find four books of special help. Creative play and hobbies and the experiments in science and industry fill two of them. The other two deserve full reviews in themselves, for one is a superb volume that will awaken any child's interest in art and the other is a book of music for all the family. The art book includes 7 full-color reproductions of famous pain ings. But it is not simply a picture boo Through it the child is motivated to d more than enjoy and understand great wor of others. He is encouraged to model, co struct, and paint for himself, to use vario materials to describe his thoughts ar feelings.

The music book is also an unusual ad tion to the set. The section on sound a rhythm gives a vivid description of wh makes music and how people developed t various instruments. Most of the book co sists of simple songs and hymns that ch dren can play and the family can s together.

Something should be said for the exc lent art work all through the set. C colors and whimsical drawings by w known illustrators draw attention from p to page. Children won't want to put a b down, once they have picked it up.

Inevitable in a series of this kind, inten for general readers, is the omission of r gious material, except for a few Bible sto some hymns and prayers. Most Chris homes will make up for this lack. A from this shortcoming, *Childcraft* prov the needed library for the child from time he learns to read—and even befo until the day he makes his acquaintance an encyclopedia.

ALBERT P. STAUDERM

Philadelphia

The Woman of Tekoah. By Clarence E. artney. Abingdon Press. 160 pages. $2.

In this book are twelve sermons, s on Old Testament and five on New T ment characters. The author, a well-kn pastor of the Presbyterian church and retired from the active ministry, has happy faculty to so present these chara that the reader instantly feels God is s ing through them to our day and gener There are in each sermon illustrations applications which many pastors and men will find both helpful and inspiri

Keystone Heights, Fla. ADAM J. H

LETTERS TO THE EDITOR

Deaconess training

SIR:

"In Conclusion" for June 29 is a splendid reminder to the church of the need for more deaconess service. But that there may be no misunderstanding I would remind your readers that there does exist in the diaconate of the ULCA room for both the woman with professional degrees and the one with less formal training. It is not the policy of the Board of Deaconess Work that all deaconesses shall have college educations, but that each deaconess shall be qualified for the work she is to do. . . .

Most of the present deaconess students are engaged in professional training, but this is because the church at large demands . . . Requests for deaconess service are for the type of service that requires the greater amount of education. . . .

I do not think there is any danger of the diaconate losing its "tradition of humble service." From the beginning of the deaconess movement there has also been a tradition of first-class training. The original deaconess school at Kaiserswerth turned out nurses better trained than any others in the world, so much so that Florence Nightingale went there when she wanted to study nursing. Humble service is a matter of the spirit and not the result of limited proficiency. (Mrs.) CATHERINE HERZEL

St. Petersburg, Pa.

(Candidates for the diaconate must be high school graduates, receive a minimum of two years of college education or its equivalent. ED.)

SIR:

A crying need (in homes for the aged) in the present time is that of qualified help, such as a deaconess only can supply. Your thought of two types of deaconesses may bring about a solution of this problem.

Homes for the aged are finding difficulty in getting the needed aid . . . We must provide some means of enlarging our capacity in helping our own to receive the required help so badly needed. The "two types" take precedence as a guide, with stress on the student's part to fit into the Lord's type as her highest aim.

Louisville, Ky. (Miss) M. L. SEIBERT

SIR:

The number of those who apply for entrance into the diaconate is gradually decreasing since the very high standards have been set—standards quite necessary for those in places of leadership. But those who would gladly give their one or two talents for more lowly service seem to have no place open to them.

Philadelphia (Mrs.) HERMAN E. HILL

Booklet Is Condemned

SIR:

The appearance from the press of an unauthorized booklet entitled *The Liturgy of the Eucharist* demands a public disavowal of responsibility by the churches co-operating in the preparation of the new Service Book and Hymnal. This booklet contains a garbled version of the official liturgy of the churches. It also includes additional material, some of which is highly objectionable. The booklet gives the impression that this new material has been authorized by the co-operating churches, since it is printed, without qualification, under the coverage of the copyright notice of the churches, all of whom are mentioned by name.

The Joint Commission on the Liturgy, upon request of the Committee on Chaplains of the National Lutheran Council, authorized the publication of the approved text of the new liturgy for the use of Chaplains, and under the title "The Holy Communion." In this form it was copyrighted in 1952 by the co-operating churches and distributed widely by the National Lutheran Council.

The anonymous editor of *The Liturgy of the Eucharist* has printed, without permission, large portions of the text of "The Holy Communion," changing the title and altering the text by omissions and insertions. The most objectionable addition is a four-

page substitute text for the churches' Prayer of Thanksgiving (the so-called Eucharistic Prayer). There is no indication that this substitute material is personal and unauthorized. The entire booklet gives the impression of having been issued by authority of the co-operating churches.

This act of piracy may be regarded as expressing general approval of the authentic text, and as an effort to give it wide publicity. The altered text, however, the additional material, and above all, the placing of the responsibility upon the co-operating churches for these alterations and additions puts the whole thing in a different category and stamps it as dishonest and unpardonable. Some of the new material is particularly objectionable doctrinally and liturgically. Under no circumstances would it have been proposed by the commission or approved by the churches.

The appearance of the booklet in the same size, color of cover, and style of printing as "The Holy Communion," and all under the cloak of anonymity, suggests not only irresponsibility but deception. The whole action is false, unethical, illegal and punishable.

The publication of this protest may increase the circulation of the booklet. Because, however, of the extreme importance which the Commission on the Liturgy and the co-operating churches attach to a pure text of the Service of Holy Communion, which Service has been prepared with utmost care, I am requesting the editor of the church press in all the co-operating churches to give space to this public repudiation of *The Liturgy of the Eucharist.*

LUTHER D. REED, Chairman
Joint Commission on the Liturgy

Philadelphia

Church and state

SIR:

In the June 22 edition of THE LUTHERA you said "To those of us who live in country where all churches have the sam rights and privileges and are separated fro the state . . . "

All churches do not have the same priv leges and rights in the United States. April, 1948, the Chicago *Daily News* ha a series of articles on exemption of pro erty from real estate taxation. It was sho that four Protestant institutions have t right to have all the property they ow whether used for institutional purposes for endowment income, exempt from re estate and personal property tax . . . All fo institutions were charted by special act the (Illinois) legislature before the pres constitution of 1870 came into force. Bef 1870 there were very few Catholics a Jews in the Chicago area . . . A Catho or Jewish seminary would have to pay high real estate taxes if it owned off buildings . . . Say this case was rever in Louisiana, that is, a Catholic institutio investment property tax exempt and P estant and Jewish institution's prop taxed. Wouldn't there be conflict and bre down of relations between the religi groups? VINCENT P. KOT

Champaign, Ill.

OVERSEAS

Christians Answer Communists

GERMANY: Berlin, July 20.—NOW THAT Lutheran congregations in the German East Zone have completed the 1955 confirmation of young people, it can be determined to which extent youngsters preferred confirmation to the communist "dedication of youth" promoted by state officials. The number of cor mands who joined in the youth ded tions was below 2 per cent.

This is a clear answer of the Chris population to the attempts to wrest Christian youth away from the chu Communists used high-pressure met to promote their celebrations—which church could never have matched. T were posters in the windows of s

ontrolled businesses, on billboards, in outh organizations and schools. But he organizers of the youth dedication ould not reach their goal. It is unlikely hat next year the state will be able to ive the same kind of promotion and rganization to the dedication.

It could be noted that for the first ime the Christian Democratic Union—he small Christian party still allowed to xist alongside the Communist fusion arty—turned a cold shoulder to the outh dedication idea. In the promo-onal campaign preceding the dedication became very obvious that leaders of ie party, whose policies are still deter-ined by Christian ideals, stayed away.

Two major religious events of signifi-nce for the entire church took place is year in the East Zone. One was the lemn installation of Dr. Krummacher, neral church superintendent of Berlin, bishop in Greifswald, capital of the rt of Pomerania left to Germany. The ier was the general synod of the United theran Church in Germany, which k place in Weimar, Thuringia.

Deputy premier Otto Nuschke, a der of the Christian Democratic Union the East Zone, attended both events l offered an ostentatious state recep-n to churchmen. Speaking in Greifs-d, Dr. Nuschke emphasized that rxism and Christianity stand to each er in uncompromising contrast, a fact, declared, that no Christian must for-

But, he added, Marxists and Chris-s should agree that both try to do best they can for the welfare of the ple.

r. Nuschke's office had gone out of way to assure privileged treatment for dants at the Weimar synod and to red tape on their behalf. Difficulties vention speakers might have experi-d otherwise were thus eliminated and a number of foreign visitors were granted permits to the Soviet Zone. American and Canadian representatives of the Lutheran World Federation, however, were absent from Greifswald and Weimar.

The Lutheran general synod made a deep impression on the population. A great many services marked the occasion throughout Thuringia whose Lutheran Church has a membership of two million. Churches were crowded and many personal conversations testified to the fellowship with Lutheran Christians on the other side of the Iron Curtain.

Particularly impressive was an outstanding Bible exhibition in the Altenburg Bible Institute, the only presently active Bible publisher within the United Lutheran Church of Germany. Since 1945 the Society has printed from two to three million Bibles and parts of the scriptures as well as 500,000 copies of the religious textbook *Christenlehre,* supplying the needs of the East Zone population.

Among other topics, the convention discussed and approved a liturgy for the congregations of the Lutheran Church.

Bishop Hanns Lilje was installed as president of the United Lutherans by Dr. Niklot Beste of Mecklenburg at a solemn service. Bishops, church leaders, delegates, and the congregation assembled in Weimar's beautiful old Stadtkirche gave a resounding "Ja" in answer to the question whether they were willing to co-operate with the new bishop.

Recent years have seen many impressive and powerful manifestations of the vigor of Lutheran churches in the Soviet Zone. Among these events, the meeting of the Lutheran synod in Weimar was one of the most significant. We may conclude that the Lutheran Church in the Soviet Zone is a living body despite —or perhaps because—of all the difficulties she is experiencing.

FLORIDA

University of Florida to Have Lutheran Student Cente

By CHARLES F. STECK, JR.

FORT LAUDERDALE—A much-needed Lutheran student center is in the offing for th 9,000-student University of Florida at Gainesville. Inadequate facilities are now provide for the 260 Lutheran students currently registered there.

By unanimous action of the Florida Synod at its last meeting, a $20,000 appeal for a student center was authorized. Appointed as campaign director was the Rev. Paul K. Nordsiek, St. Mark's Church, Jacksonville.

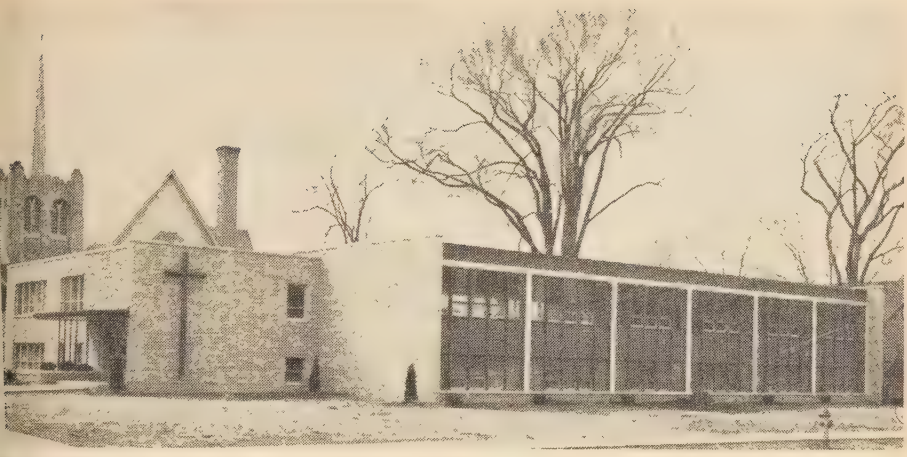
Associated with him will be the Rev. William C. Kaiser, Our Saviour's Church and student pastor, Gainesville, and John E. Walston of Jacksonville. If the minimum goal is attained, additional funds for the center will be provided by the National Lutheran Council and the ULCA Board of American Missions. The appeal will extend throughout 1956.

A thorough study of the synod's relations to church institutions to whose financial support it contributes, authorized at the recent synod meeting, is now under way. A committee composed of five ministers, three laymen, and a laywoman, with the Rev. Roland G. Riechmann, Trinity Church, Jacksonville, at its head, has been appointed to make the study. They have been giv one year to complete their investigatic The institutions concerned are: Southe Seminary, Columbia, S. C.; Newberry C lege, Newberry, S. C.; the Lowman Ho for the Aged and Helpless, White Ro S. C., and the Lutheran Children's Ho of the South, Salem, Va.

The long trek to Florida is about to be for two pastors who have accepted calls this synod. The Rev. Joseph Huntley co from Immanuel Church, Lake Geneva, W to Trinity Church, New Smyrna Beach, the Rev. Robert E. Grefe comes to John's Church, Hollywood, from St. Ti thy's Church, Albuquerque, N. M.

AS ASSISTANT COMPTROLLER of the of Tampa and treasurer of St. Paul's Chu of that city, Mr. Carl E. Woerner i man used to figures and balance sh Last December he was elected by the

NO RAIN CHECK NEEDE rained when Maryland President J. Frank Fife and Pastor Frank P. Cauble the cornerstone for Haven C Hagerstown, Md., June 19. cil members held umbrellas them as ceremony went schedule on property of a hospital, purchased last su



EW AND OLD appeared in juxtaposition of styles as Trinity's modern parish house was dedi-ted June 5 in Appleton, Wis. The $150,000 building stands against background of old church.

's executive committee to fill the unex-ed term of the statistician who had igned. He was duly elected to that office the synod in May. But when shortly after convention the treasurer resigned, Mr. erner was elected to fill the unexpired m of the treasurer. To accept the new ignment, he had to resign as statistician. at office has not yet been filled. Now, uld Mr. Woerner send a check to Treas-r Wagner of the ULCA reading, "Pay he order of the United Lutheran Church America One Thousand Communicant mbers and no cents," who could blame ?

RTH CAROLINA

crifice Built Church h Carolina Seashore

By FRANK K. EFIRD

ICKORY—If you are sailing on the At-c 10 or 12 miles from the North Caro-coast just south of Wilmington on a day, you will have a good chance of g a huge cross on the shore.

neath the cross is Kure Memorial Lu-n Church which is "serving the Saviour e the sea." It was dedicated June 26. The pastor has a good sea-faring name—Johnson, David F. Since he arrived at Kure Beach two years ago he has been fishing for men—and money.

When he came to Kure Beach, the congregation had eight lots valued at $8,000 left by the late Hans Kure. There were 32 members. Two years later the congregation had 132 confirmed members, a church valued at over $40,000, Sunday school rooms valued at $7,000, and a parsonage worth around $15,000. The only indebtedness is $1,500 on the parsonage.

Between Pastor Johnson's arrival and the dedication of the church in June, Hurricane Hazel hit Kure Beach with all her fury. Sources of livelihood were swept away—rental property, fishing equipment. But the congregation came back strong. Three weeks before dedication, a congregation that had already given unstintingly in time and money toward the building, was only $2,000 away from having it completely paid for. The people dug deeper. As a result Synod President F. L. Conrad dedicated the edifice debt-free.

Add to these accomplishments the fact that the congregation pledged its quota in the recent appeal for Lenoir Rhyne College; and on the day of dedication one of its

NORTH CAROLINA . . .

scouts. Bobby Ford, Jr., was presented the Pro Deo et Patria Award, the first ever given in this area of the state.

> "Down by the River Side" may not be their theme song, but that's where members of St. Mark's, Charlotte, are meeting June through August for Sunday vespers to beat the heat.

Every Sunday evening informal services are held on the church's four-acre tract on the bank of the Catawba River. Men of the church have erected benches and a rustic cross. The service follows an afternoon of recreation and a picnic supper. Young people plan recreational activities. Pastor John R. Brokhoff reports growing attendance. Top attendance so far is 170.

An outstanding week was planned for ministers and laymen July 25-30 at Lutheridge, Arden, busy southern assembly in western North Carolina. Speakers, and their subjects, included Dr. F. L. Conrad, Salisbury, on "The Evanston Assembly"; Dr. Hugh Bordeau, Philadelphia, on "Family Life Education"; and Dr. Edwin Moll, formerly in Palestine, on "Lutherans and World Out-Reach." A theological conference on "One Holy Catholic and Apostolic Church," one of four to be held in the U.S. this summer, followed July 28-30. Lecturers were: Bishop Skard, Norway, Dr. T. A. Kantonen, Springfield, Ohio, Dr. Gunnar Hillerdal, Sweden, Dr. Kurt-Dietrich Schmidt, Germany, and Dr. Willem Kooiman, Holland. Moderator was Dr. Charles Carroll, New York, NLC official.

GROUNDBREAKINGS in the synod were at Lebanon, Cleveland, for a new $33,000 church building, July 3; Emmanuel, Rockwell, for a $50,000 education building, July 10; and Mt. Moriah, China Grove, for an educational building, June 5.

> The Reidsville Mission opened its chart membership list on May 29 with 28 adul signing. Mission developer was the Re Harold E. Rhoads who has since gone a Chicago Veteran's hospital as chapla

Auxiliary "get-togethers" this summer i clude the Luther League Convention, Ju 28-30, and the Women's Missionary Socie Convention, August 20-22, both at Len Rhyne College; and a synodical Broth hood retreat August 19-21 at Lutheridge.

SINGING CHILDREN OF THE CHURCH are cheerful sight at Christ Church, Carey, Ohio group was organized by Dr. T. Benton Peery, Christ Church's pastor, who also directs the

OPERATION KNIT-WIT was born ast winter at a dinner meeting of Lutheran servicemen in Seoul, Korea. The men wanted to do omething for Korean orphans, omething that would teach them ow to help themselves. They ought a Japanese hand-knitting achine on which up to five weaters can be produced during n 8-hour day and gave it to the am Yook Disabled Children's ome, together with a supply of ool yarn. Since March, when peration began, three more ma-ines have been put to work. cture shows Korean girl learning ow to operate new machine.

OVA SCOTIA

Serving Home, Church, World" Theme for WMS Convention

By DOUGLAS A. CONRAD

HALIFAX—Convention of the synodical omen's Missionary Society was held June in St. Paul's Church, Bridgewater. Theme s "The Christian Woman Serves—in the me—in the church—in the world."

Miss M. Lois Knowles, Canadian Baptist ssionary to India, was guest speaker. A el discussion was led by Miss Elfriede rtig. An officers' conference was planned October, following the United Lutheran rch WMS convention in Cleveland.

he following officers were elected: Mrs. glas A. Conrad, Halifax, president; Mrs. son Rodenhizer, Bridgewater, and Mrs. A. MacPherson, Lunenburg, vice presi-s; Mrs. Paul Oxner, Rose Bay, secretary; Willis Falkenham, Lunenburg, treas-; and Mrs. C. B. Conrad, East LaHave, stician. The two vice presidents were named delegates to the general con-ion.

STOR RICHARD E. BIEBER of Church of Saviour, Dartmouth, announced that a ber has contributed $1,000 for purchas-ing pews for the new building. The congregation has started a new program called "The Meeting." One night a week the church is open for persons who want to meditate. These persons later meet with the pastor to discuss church life and plan weekly visits to parishioners.

RESURRECTION CHURCH, Halifax, has moved into its new educational building. Church members saved hundreds of dollars by making new equipment, installing tile, and painting. Pastor and Mrs. Douglas A. Conrad led the vacation church school at Resurrection.

OHIO

Church Music Institute Attracts Large Gathering

By E. RUDOLPH WALBORN

COLUMBUS—Forty-five organists and choir directors met in Fremont to attend the annual Institute for Church Music sponsored by the synodical committee on church music. The meeting was held June 18 to 24 with Pastor Frederick M. Otto as dean.

Facilities of St. Mark's Lutheran and First Presbyterian churches were used. St. Mark's has a two-year-old organ designed by Prof.

OHIO . . .

Christhard Mahrenholz, Hannover, Germany. The Presbyterian church uses a rebuilt instrument of older make.

Recitals were offered by Grigg Fountain and Fenner Douglas of the Oberlin Conservatory of Music; Thomas Curtis of Bowling Green State University; August Maekelberghe of Detroit; and Richard T. Gore of Wooster College.

Edward W. Klammer of the Concordia Publishing House, St. Louis, lectured on junior choirs. Pastor Willard I. Hackenberg, Trinity Church, Canton, was chaplain.

The Wittenberg Women's Guild met on the Springfield campus for the 15th anniversary convention June 9-10. The Guild has raised $40,000 for a home economics center and will be aided in raising further funds through the appointment of the Rev. Harold L. Koch as executive secretary for guild work under the college treasurer. The home economics center will be housed in what is presently the college library for which a $1,500,000 chapel-library building is being readied.

Mrs. Robert Schneider, St. Luke's Church, Springfield, was re-elected guild president. New officers are: Mrs. L. H. Wyandt, North Baltimore, recording secretary; and Mrs. John W. Grohne, Louisville, Ky., statistical secretary. Mrs. O. L. Hayworth, Indianapolis, Ia., was re-elected treasurer and Mrs. Ralph Ness, Springfield, Golden Book Secretary.

The Springfield and Van Wert chapte were hostesses. Speakers included Mrs. W. Baker, Jr. of Duquesne, Pa.; Preside Clarence C. Stoughton; and Prof. John Slaymaker.

Camp Mowana, the synodical youth can at Mansfield, has enrolled 1,350 boys a girls this summer. Three new redwo cabins were added to the camp faciliti two were gifts of Richard C. Heyma Hope Church, Toledo, and of the Me Club of First Church, Columbus. The th was financed through the capital impro ment budget.

Volunteers put up the three cabins, got the camp ready for the season. Am them were 20 men from Grace Chu Dover, and a group from St. John's, Ba Luther Leaguers—180 of them—boy sc and their advisers worked during weeke to complete preparations.

Largest single summer activity in Synod was Lakeside Summer School, 3-9. Attendance reached 900. Pastor lard H. Borchers, St. John's, Dayton, rected the program. A second sun school, with 150 in attendance, was at Chautauqua, near Miamisburg, July 1 Pastor Warner L. Holmgren of Sec Trinity, Dayton, was dean.

SEMINARY STUDENTS serving Ohio S congregations, include: Milton Hunt, P Seminary junior at First, Lorain; Sam G Chicago Seminary junior, at First, Mi burg; David F. McCleary, Chicago nary middler, at the new Jewett-Sher ville parish; William Lininger, Hamma dler, at St. John's, Zanesville; Walte

(*Continued on page 42*)

SURVEY HELPS SUNDAY SCHOOL: Stu parish education program of Trinity C Lansford, Pa., was one of many Pastor W J. Wahl (right) of the ULC Board of Education staff and other staff member duct continuously to increase enrollmen efficiency of church schools. Pastor W shown with Trinity's Pastor Donald H. and Sunday school Superintendent C. M.

PEOPLE

GUEST CHAPLAIN in the House of Representatives at Washington, June 15, was the Rev. Roger G. Imhoff, pastor of Fenner Memorial Church, Louisville, Ky. Prayed Pastor Imhoff: "Thou knowest, O Lord God, our downsitting and our uprising. Give us true and clear thinking in our downsitting that we have a sense of profound mission in our uprisings . . . Let the daylight of Christian fellowship shine all day in our hearts."

MOTHER OF THE YEAR 1955 of Lansing, Mich., Mrs. Ruth Durkee, mother of five. One of her sons is ULC medical missionary Paul Durkee in Guntur, India. Mrs. Durkee, a recent grandmother, Girl Scout leader, church worker and still attending Michigan State College ("I just take things in which I'm interested"), is superintendent of Redeemer Church's Sunday School primary department.

DR. EZRA KELLER was honored by St. Paul's Church, Hillsboro, Ill., on June 5. A series of special services marked his retirement after having served the congregation for 60 years. It was his only parish. Dr. Simon McGuire, president of the Illinois Synod, preached at the morning service. In the afternoon the sons of the congregation, now in the ministry took part in another service.

CROSSCOUNTRY

INSTRUCTORS came from many cities for the Gettysburg Assembly for church workers. Attending the six-day gathering (July 10-16) were 229 persons. The Committee on Synodical Christian Education of the Central Pennsylvania Synod sponsored the event. Courses were offered in Bible study, church history, youth work, church music, personal faith, teaching methods, art, drama, children's work, social issues. Dean was the Rev. Arthur E. W. Yeagy.

LIGHTNING wrought havoc in Knoxville, Tenn., late in June. Among the victims of severe storms in the area were homes, electric power installations, the tower of a radio station and Zion Church, some five miles south of the city. The church burned down, but, said the Rev. Gerald G. North, pastor of the ULC congregation, pews, pulpit, carpet, chairs, kitchen equipment, were saved. Scores of volunteer helpers, who rescued the furnishing, kept the estimated damage down to $20,000. Insurance covered the loss "inadequately," said Pastor North.

WASHINGTON assignment was received by Gilbert E. Olson, active member of Grace Church, Phoenix, Ariz. The prominent Phoenix businessman has been appointed by President Eisenhower to serve as consultant in the Foreign Operations Administration. Mr. Olson has served on the Committee for Structural Organization of the ULC, has two sons, Kenneth and Stanley, in the ministry of the United Lutheran Church. (Another son, David, expects to begin studying for the ministry this fall.) Mr. Olson has previously served without pay on special FOA missions. His new job: to help analyze projects designed to strengthen the economy of countries aided by the United States.

MISSIONARY work in the U.S. is not to be found among Christian churches alone. Buddhists are at work, too. The Seattle (Wash.) Buddhist Church is planning a day nursery accommodating 60 children which will cost about $80,000. Design of eye-catching building blends modern and traditional Oriental lines.

DIACONATE was at center of discussion at meeting of Lutheran Deaconess Conference in America (June 6-8) in Axtell, Neb. Host to gathering, 32nd biennial meeting of conference, was Bethpage Inner Mission Association. Elected as president for next two years was Sister Martha Hansen, directing sister of Baltimore Motherhouse.

OHIO . . .

(*Continued from page 40*)

Johnson, Hamma middler, at Trinity Church, Ashland.

First Church, Wapakoneta, George F. Weissling pastor, has established a scholarship fund for young people of the congregation preparing for full-time Christian service. It was named after the late Rue Melching, Wapakoneta newspaperman and active churchman, who left bequests to the congregation. Non-interest-bearing loans up to $400 per year will be given members in higher schools of learning or nursing. If the recipient enters full-time Christian service, the loan will be cancelled at the rate of one tenth per year.

Other congregations in the Synod of Ohio with a similar scholarship plan include Trinity, Akron, and St. Mark's, Fairborn.

Springfield congregations will be the first in the Synod of Ohio to participate in the Lutheran Evangelism mission, Nov. 13-18.

The late Lewis F. Palmer of Bethlehem Church, Youngstown, a frequent delegate to synodical conventions and active churchman, left bequests to his congregation, Wittenberg College, Oesterlen Home, and to the Ohio Synod, amounting to about $2,700 to each recipient.

St. Jacob's Church, North Canton, dedicated altar and furnishings for the junior department June 19. Pastor is Walter E. Weber.

Inducted at Glenwood, Toledo, by Pastor Gustave W. Weber were 32 young men of the congregation who will serve as acolytes in the "Order of Saint John."

Post-convention Sundays have been dotte with installations of pastors ordained c received by the Synod last May. Presider George W. Miley installed the followir ministers: Albert E. Myers, Jeromesvil parish; George A. Kingston, Jr., First En lish, Lancaster; Howard C. Hahn, J Christ, Cambridge; Gustave W. Webe Glenwood Church, Toledo; Theodore I Horner, Zion, Tipp City; Harry L. Myer assistant, Redeemer, Toledo, John Fletcher, Newcomerstown parish; R. Pa Stroup, St. John's, Covington.

Other installations were: Loyal G. Bisho St. Mark's, Bowling Green; George Shaffer, assistant pastor, Bethany, Cle land; Richard C. Eisemann, Lucas parish

St. John's, Covington, observed its 100 anniversary July 8-10. Former pastor Alt N. Allbeck, and ministerial sons Sam Hoeflich and John D. Fletcher spoke.

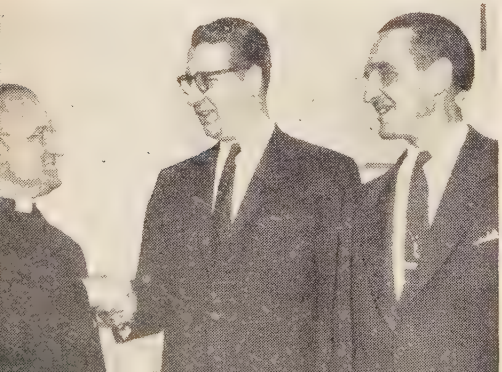
PACIFIC SOUTHWEST

Pasadena Congregation Leave Local Council of Churches

By HOWARD L. LOGAN

Los Angeles—Trinity Church, Pasad withdrew from the local Council Churches recently, advising the Cou that it would reconsider its action when Council's constitution was brought into mony with that of the National Counci Churches of Christ in the U.S.A.

Trinity's action was prompted by a l from ULC President Franklin C. Fry



THE GOVERNOR CAME: When St. F Church, Hamlin, Pa., celebrated its 200th versary, Governor George M. Leader, a theran, was on hand to bring greetings an warn that "it is not enough to be against one must be for what is good." The gov is shown shaking hands with ULC Pastor Th A. Berg while Rev. Lee D. Loos, pasto Union church's Reformed group looks

ELECTION ANNOUNCED . . .

ELECTED as member of the ULC Board of Higher Education: Dr. Peter Brath, pastor of Holy Trinity Church, Greenville, Pa., who will serve out the unexpired term of Dr. Robert W. Stackel (recently named to direct the ULC's Evangelism Mission program) . . .

. . . as member of the ULC Board of Parish Education: Mrs. Robert Sanders, Columbia, S. C., succeeding Dr. William Jansen, Brooklyn, N. Y., who resigned . . .

. . . as member of the ULC Board of Publication: Pastor Herbert D. Hrdlicka, First Church, Bridgeport, Conn., to fill the unexpired term of Dr. George H. Berkheimer, new Board of Pensions executive secretary . . .

. . . as assistant director of the ULC Department of Church Architecture: Pastor John W. Whetstone, St. Andrews Church, Muncy, Pa., who will assume his duties in the new post Sept. 1.

sting congregations study their relations h the local Council of Churches. Trinity il so and concluded that the ULC's insist- e on the two principles—evangelical and resentative—was not taken into due con- eration in the constitution or membership the Pasadena Council.

t called the matter to the Council's at- tion and stated that unless the constitu- was brought into harmony with that of NCCCUSA it would have to withdraw membership. The Council appointed a committee to study the matter. The committee reported "progress" has been made.

Trinity withdrew and advised the Council it would consider rejoining it once its constitution was amended along the lines indicated.

A "Festival of Faith" was the prelude to the tenth anniversary celebration of the United Nations in San Francisco. ULC churches participated in the event, at which Secretary of State John Foster Dulles was the speaker. A 1,500-voice choir under the direction of Robert Shaw sang.

AMONG THE PASTORS: Synod President Carl V. Tambert paid a flying visit to the churches in the Hawaiian Islands. In behalf of the Board of Foreign Missions, Dr. Tambert commissioned the Rev. Edward B. Meyer as missionary to British Guiana at Salem, Ore. The Rev. Erwin A. Vosseler recently began his 15th year as pastor of First Church, San Diego. Andrew Gresko, a 1955 graduate of Pacific Seminary, was installed as assistant pastor at First Church, Glendale. John G. Simmons, North Hollywood, left for Europe as exchange minister. He will preach at a service observing the centennial of Christian Union in Paris on Aug. 21. Eldon R. Miller, Quentin P. Garman, and Ross F. Hidy attended the evangelism workshop in Chicago.

E PERSPECTIVE of growth of Lutheran rch over many years is what Mrs. Nina C. ur, widow of Pastor George H. Schnur and er of two officers of Pittsburgh Synod, ired in her life. Says the 85-year-old lady: re are many compensations in growing ut to see the fruits of seed-sowing is one e most rewarding." Mrs. Schnur is shown sons Carl E. (left), statistical secretary of urgh Synod, and Dr. Paul N. Schnur, s the synod treasurer.

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PACIFIC SOUTHWEST . . .

AMONG THE CONGREGATIONS: A numbe of congregations reported receipts goin over the top on Camp Yolijwa appeal: Among them are Trinity, Manhattan Beac and St. Luke's, Huntington Park. Trinit Church, Pasadena, installed two memori windows. Grace Church, Richmond, co gratulated one of its members, former Co gressman Henry C. Luckey, as author "85 American Years." This story of M Luckey's life and experience makes a stro Christian witness. St. Paul's Church, Sacr mento, celebrates its 10th anniversary Au 14. A series of special events and soc gatherings is planned for the week followi the anniversary service.

PENNSYLVANIA

Parishes Are Realigned In Juniata Conference

By DONALD G. RAUP

LEWISTOWN—Population shifts, wh have made realignment of parishes advisa in several areas of Pennsylvania, have to changes in some parishes of the Jun Conference.

After months of study, the Yeagert parish, composed of Holy Commun Church, Yeagertown, and St. Mark's Chu Alfarata, have been divided to give H Communion opportunity to meet the c lenge of the growing community it se Pastor Donald R. Gallion resigned to fa tate the division and was elected pasto Holy Communion on July 17. St. M Church joined with St. Paul, Burnham form a new parish which expects to c pastor soon.

A change was made also in the P Valley parish. Three of its five chu were organized into the Spring Mills pa The new group includes St. John's Ch Farmer Mills, St. Mark's, Spring Mills Holy Cross, George's Valley. Install pastor of the parish was Lawson W Jr., who graduated from Gettysburg nary this spring. The installation was

uly 17 at St. John's Church by Pastors ohn A. Longacre of Ascension Church, ancaster, and Donald G. Raup, president f the Juniata Conference.

THE AUXILIARY of Camp Juniata met at ie camp near Reedsville, Pa., July 13. leven churches were represented by 44 iembers. Topic of discussion was how) reach all the churches in the conference i raising money for the camp. Receipts om Auxiliary memberships total $790 so ir. Missionary Maebelle Hosterman spoke ı her work in Liberia at the worship rvice.

St. Mark's Church, Howard, R. D., of e Nittany Valley parish, the Rev. Kenneth Swanson pastor, dedicated an altar paint- g on May 29. Salona Church, of the gar Valley parish, the Rev. Theodore ndquist pastor, observed its 100th anni- rsary on June 12. Dr. Harry F. Baugh- ın, president of Gettysburg Seminary, s guest speaker.

The Reedsville congregation has called Rev. Gerald E. Miller, graduate of iladelphia Seminary, as its pastor. The ish has been vacant since the retirement the Rev. J. K. Robb last fall.

GINIA

eligious Education Program ets New Full-Time Director

By MARSHALL F. MAUNEY

OANOKE—The Virginia Synod has called Rev. Edwin N. Troutman as full-time ctor of religious education. The Rev. Troutman, who became pastor of Em- uel Church, Roanoke, last year, has ned from the parish to accept the new ion. During his service at Emmanuel ch, progress has been made in stew- ip, parish education, and evangelism. new office will be in Roanoke.

was a family gathering when John Smith was ordained in St. Paul's ch, Strasburg, on June 12. His brother, r George M. Smith of St. Paul's, d as liturgist; his father, Dr. G. Morris

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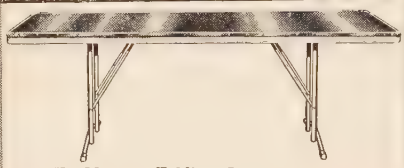

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VIRGINIA . . .

Smith, president of Susquehanna University and his uncle, Dr. Charles J. Smith, provost of Roanoke College, joined in the laying on of hands. Synod Superintendent H. Homer Anderson delivered the sermon and Synod President J. Luther Mauney performed the rite of ordination. Pastor Smith will serve Reformation Church, Greeneville, Tenn.

Three mission congregations have purchased property in the last two months. St. Mark's, Charlottesville, bought a two-acre building site near the University of Virginia on Route 250 at a cost of $18,000. St. Paul's, Maryville, Tenn., purchased a church building for $16,000 and a parsonage for $11,000. Church of the Good Shepherd, Virginia Beach, has secured a valuable church building right on the boardwalk.

The Rev. Harold S. Weiss has begun work as pastor of the Toms Brook parish. He graduated from Philadelphia Seminary this spring. The Rev. Carleton E. Pilsecker, who graduated from Hamma Divinity School in May, has become pastor of St. Paul's, Maryville, Tenn. The Rev. James K. Cobb, who served as mission developer of Messiah Church, Knoxville, Tenn., has accepted the call of the Blountville, Tenn., parish.

The synodical Luther League held its convention at Shepherd College, Shepherdstown, W. Va., June 21-23 and elected Bob Booher, president; Adrienne Anderson,

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president; Dorothy Foltz, secretary; Zeke Newcomb, treasurer; Janet Knode, statistician. Speakers for the convention included the Rev. Francis E. Reinberger of Gettysburg Seminary, Pastor Marshall Mauney, Lynchburg, and Dr. M. L. Minnick, Salem.

Midyear reports show 39 per cent of synodical apportionment paid and 42 per cent of the Lutheran World Action goal reached. In both cases this represents a slight increase over last year at this time. With regard to LWA, 25 congregations have either met their apportionment in full or overpaid it, but 71 have paid nothing.

Malcolm L. Minnick, Jr., left this month for Switzerland, where he will serve as one of two American representatives to a meeting of the Youth Department of the World Council of Churches. The 21-year-old vice-president of the Luther League of America was student body president at Roanoke College this past year and will enter Southern Seminary in the fall.

Lithuanian Evangelism Meeting Attracts Large Crowd to Toronto

By M. A. KAVOLIS

TORONTO—A Lithuanian Lutheran evangelism conference attracted a large number of delegates from the United States and Canada to Toronto on July 2 and 3. Delegates came from Chicago, New York, and Williamsville, from Montreal, Hamilton, London, and Aylmer, to meet with their Toronto brethren. The evangelism service on July 3 was attended by 160 persons, while the social evening on Saturday attracted 200. The service was held at St. Andrew's Church (Canada Synod), the social evening in the West End Y.M.C.A.

The choir and band of the Lithuanian Lutheran congregation in Chicago (Pastor Vilas Trakis) presented the musical portion of the service. Pastor Trakis preached the sermon. Dr. Martin Kavolis of Toronto organized the program for the evangelism conference.

At the same time, July 2-3, the Missouri Synod mission Grace Church in Toronto (Pastor Leo Kostizen), along with the Lithuanian Protestant Union in New York, held a "Lithuanian Evangelical meeting of Ontario" at which the choir of Missouri's Zion Church in Chicago (Pastor John Pauperas) participated. Service and social evening were held in Grace Church.

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Changes of Pastorate . . .

FLORIDA

ARNOLD, PAUL E. From Epiphany Church, Brooklyn, N. Y. To First Church, West Palm Beach.

MARYLAND

STILES, AUSTIN E. From chaplaincy. Trinity Church, Arden, W. Va.

DECEASED

THE REV. HERBERT K. F. BINHAMMER, former pastor of St. Paul's parish, Wellesley, Ont., died in Kitchener on July 1 at the age of 59. He had retired from active ministry in February, 1954, due to a heart condition.

Born April 3, 1896, in Accra, Gold Coast, British West Africa, he grew up in Switzerland, graduated in 1925 from the University of Tuebingen, Germany. Coming to America, he continued his studies at Philadelphia Theological Seminary (1927-28) and graduated with a bachelor of divinity degree from Waterloo College in 1931. He was ordained in 1928 by the Ministerium of Pennsylvania.

After a short period as assistant pastor of St. Paul's, Philadelphia, the Rev. Binhammer served parishes at Fox Chase (Philadelphia), and Denbigh-Raglan and Normanby, both in Ontario. From 1942 to 1953 he was pastor of St. Paul's parish, Wellesley, which includes the churches of St. James, North Easthope, and St. Peter's, Gadshill. He had served on the legal committee of the Canada Synod for 20 years.

Surviving are his wife, the former Anne Ratzel; four sons—Gerhard M., Toronto; Helmut H. and Robert J., both of Kitchener; Harold E., Kingston—one brother, Eberhardt, of Augsburg, Germany, and three sisters—Mrs. Ilse Brunner and Mrs. Gerda Stachel, both living in Switzerland, and Miss Irene Binhammer, Edinburgh, Scotland.

The funeral service was held at St. Matthew's Church, Kitchener, July 1. Canada Synod President Albert G. Huegli and Pastors John Schmieder and Mosig. Interment was at St. Peter's Cemetery, Gadshill.

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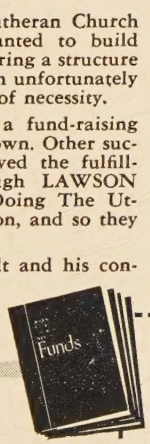

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In conclusion . . . . . .

If it was hot in church last Sunday, it may have been because of an act of God. On the other hand, it may have been because of negligence. There are methods of cooling buildings which churches should be quick to adopt.

Not long ago it was quite usual for city churches to close during August. I remember in seminary days reading of the minister of a large community church who preached his final sermon of the season on the first Sunday in June. The church was then closed until he returned to the job in late September. Even some Lutheran churches closed. Supply pastors were not available and the people went away.

Things are different now. A new appreciation of the importance of worship has made it mandatory for church doors to be kept open, not only for one hour each week, but for other times as well. Vacationers are urged to attend churches wherever they go. We've realized that you can't invite people to come to church for 50 Sundays, and then lock the doors on them for the other two. In 1955, it would be difficult to find any ULCA churches that have deliberately closed for the summer.

But among those whose doors (and windows) are open, there are still a good many that haven't discovered some of the wonders that our electrical age makes possible. Pastors in vestments really have to "sweat it out" during the service. Worshipers in the pews are not much better off. Most churches have broad roofs and lots of glass window space. The hot summer sun beating down on these can turn the interior into an oven. Often only tiny portions of the windows can be opened to let a stray breeze blow in. The result is unparalleled discomfort.

A few forward-looking congregatio have installed air conditioning. It seer logical enough. If we're willing to wa the church in winter, it's equally prop to cool it in summer. If air conditioni seems expensive, so do carpets a stained-glass windows and organs. Co fort is a factor affecting the congregati even if it's only a minor one.

Some things that would have ma our grandfathers gasp in surprise are c sidered acceptable in church life tod We condone drive-in services, planned that people won't even have to leave th cars when they worship. We urge r —who are so much more conserva than women, in dress at least—to t off their coats in church. In resort ar people are asked to come to church play clothes. Services are held at ea hours, to take advantage of the co part of the day.

In view of all this, it's amazing tha many congregations still cluster in o like, airless buildings. A few electric would make a world of difference at cost. For a few dollars more, pow exhaust fans can change the air church building. And if candy stores butcher shops can enjoy air condition why can't the church?

Maybe I'm being unduly influence writing this by the 98-degree heat w marks Philadelphia's eleventh consec day of 90-degree weather. Maybe memory of last Sunday's baking ch and the dread of preaching this Su in a stifling church have something with this plaint. It's hot almost e where in summer, but sometimes it's sible to do something about it.

—ALBERT P. STAUDERM

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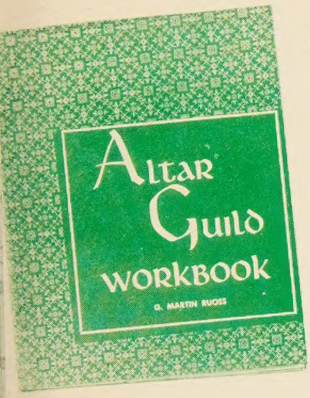

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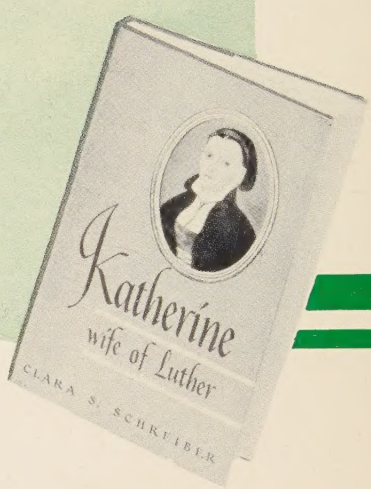

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